

THE SELECT  
DIALOGUES  
OF  
*LUCIAN.*

To which is added,  
A New Literal Translation in LATIN,  
WITH  
NOTES in ENGLISH.

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By EDWARD MURPHY, M. A.

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*verbum verbo curabis reddere fidus,  
Cæca regens Filo vestigia.*

HOR.  
VIRG.

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T O

*Thomas Adderley, Esq;*

C O N C E R N I N G

D E D I C A T I O N S.

S I R,

I really sat down to write you a Dedication; but, judging it somewhat necessary to think a little, before I wrote, and having, for that Purpose, thrown myself into a Posture proper for Meditation, I made the following previous and mature Reflections, which, to me, appear very substantial, and pertinent to the Matter under Consideration.

1<sup>st</sup>, That, for my own Part, I never yet heard a single Mortal acknowledged as being either learned, or great, or good, because such or such a Dedicator had so represented him.

2<sup>dly</sup>, That I very much doubt whether, since near the Year *One*, of the *Christian Æra*, any commendatory Dedication hath contributed much more than one ten-millioneth Part toward the establishing of any Man's Character.

3<sup>dly</sup>, That I, therefore, think it incumbent on me, as a Reasoner upon this Point, to conclude, That all the fine and elaborate Encomiums of all the Dedications written since the *Augustan Age*, are (whether true



or false) this Day universally looked upon as so many huge Lyes, and Schemes of Flattery and Interest; and are seldom, if at all, thought worth the Reading.

4thly, That, since the present Age is so assuming, as to account all the high Dedictory Commendations of so many Centuries nothing but crafty, fulsome, sneaking Stuff (though I have seen some, that, I could swear, had Truth in them) *Therefore*, should the Framing and Inditing of all such Commendations be, for the Present, laid aside by all Sorts of Authors: It being, however, still allowable for excellent Poets to *call upon* and *invite* to their *Aid* and *Assistance* great and learned Men, after the Manner of *Virgil*, or in some such ingenious Way: Any Thing to the Contrary in these Reflections notwithstanding.

5thly, That (by the By) while I am writing these same Reflections, I recollect, that the Matter and Manner of this Epistle, as to me it seems to go on, are not very suitable to the Character of a Commentator and Translator, and, therefore, that I had better change them: But (upon second Thoughts) that I find myself to be naturally of a Temper that obliges me to postpone small Matters of Consistency to those of public Utility; and, therefore, that I must proceed,

6thly, to observe to you—That I seem to myself to have hit upon the best Expedient by which Credit may still be secured to the future Panegyrics of able Dedicators, *viz.* by an Act of Parliament to the following Purpose (and, to obtain which, I beg you will please to use your Interest) that is to say, ‘ That from, and after,  
 • the Day of , &c. no Author presume,  
 • in his Dedication, to represent his Patron, as the  
 • ‘ Happiness and Admiration of the Age he lives in,  
 • ‘ on Account either of his Benevolence to the whole  
 • ‘ Race of Mankind, or, his often-tempted and still un-  
 • ‘ shaken Fidelity; or, his most exquisite Taste, and ne-  
 • ‘ ver-erring Judgment; or, his consummate Know-  
 • ‘ ledge in all Parts whatsoever both of polite and use-  
 • ‘ ful Learning; or, his utter Contempt of all Praise;  
 • ‘ or these, and innumerable other Perfections, all put  
 • ‘ toge-



‘ together ; *Except*, the said Author shall, previously,  
 ‘ have published the duly sworn Affidavits of a com-  
 ‘ petent Number of good Judges of Merit and Know-  
 ‘ ledge (who have been Ear and Eye-witnesses of the  
 ‘ said Patron’s prodigious Accomplishments, and num-  
 ‘ berless Acts of Goodness) setting forth and specifying  
 ‘ his (the said Patron’s) several great Talents, with  
 ‘ their exact Extent ; or, if they be infinite, shewing  
 ‘ exactly *where* they do *not end* ; and, likewise, *when*  
 ‘ and *where*, and *to whom* he hath done those *unheard-*  
 ‘ *of* Services. And, that any Author herein trans-  
 ‘ gressing shall, upon Bill, Complaint, or Information, in  
 ‘ any of his Majesty’s Courts of Justice, be condemn-  
 ‘ ed to stand in the Pillory for the Space of one Day,  
 ‘ and to be pelted, during the said Time, by all whom  
 ‘ it may concern, with Volumes of the hardest modern  
 ‘ Writings, Tomes of School-Divinity, Casuistry, and  
 ‘ Metaphysics, and with all Books and Pamphlets con-  
 ‘ taining Principles of new and polite Religion, or no  
 ‘ Religion at all ; and further shall, during the Year  
 ‘ next ensuing, be closely imprisoned, and debarred  
 ‘ the Use of Pen and Ink, and all other Writing Instru-  
 ‘ ments and Implements whatever, receiving daily the  
 ‘ Allowance of half a Pound only of brown Bread from  
 ‘ the Public, and from his Patron, daily, a Pint of Tap-  
 ‘ plash, and no more : And this only, provided the said  
 ‘ Patron hath Generosity enough to grant him the said  
 ‘ Allowance. And, *Finally*, that the said Author be  
 ‘ allowed nothing to read, during the said Year, but  
 ‘ modern Dedications.

*7thly and Lastly*—That I myself had better, and that  
 I hereby do wave all Thoughts of writing a Dedic-  
 tion to you, together with your Character therein to  
 be set forth, till the Legislature shall, in their Wisdom,  
 think fit to pass an Act to the above Effect ; thinking  
 what I have to say of you somewhat of a Nature not  
 very meet for a Form of Writing, that at present la-  
 bours under some Disadvantages through the Infidelity  
 of the Times.



To *Thomas Adderley, Esq;*

In the mean Time, I shall endeavour to content myself with the Enjoyment of one Pleasure (from which, or the Truth, on which it is founded, not the united Force of all the Carpers breathing shall ever be able to diminish the least Portion) which is, That of thus publickly acknowledging myself,

S I R,

*Your very-often, and*

*most-generously obliged, and,*

*ever grateful Servant,*

EDWARD MURPHY.

T O





T O

## Two or Three READERS.

**I**T is well known, that the Tediouſneſs, the Inaccuracy, and (in many Inſtances) the great Ignorance with which Youth have been uſed to read over the following Dialogues of *Lucian*, have been owing to a Succeſſion of faulty Editions, a looſe and diſtant Tranſlation, a real Difficulty in the *Greek*, ariſing from long and tranſpoſed Sentences, and an entire Want of proper Illuſtrations. Hence hath ariſen a conſtant and juſt Complaint of the Hardſhip upon Beginners, in their being obliged to paſs immediately, from the Goſpels in the *Greek* Teſtament, into an Author circumſtanced with ſo many Difficulties. And yet there was no Help for this Hardſhip, as we had not a more proper Book to put into the Hands of School-boys, other Authors containing Matter not well ſuited to tender Underſtandings.

Theſe were the Conſiderations that prevailed on me to engage in the following laborious Work; and the Particulars, I propoſed to myſelf in the Execution of it, were,

*Fiſt*, To correct the Text of the current Edition.

*Secondly*, To make a ſtrictly literal Tranſlation of the ſame into *Latin*, inserting no Words of my own, but ſuch as were *explanatory*, by being fairly to be under-



understood in the Original, and placing the Whole in nearly the exact Grammatical Order. And,

*Lastly*, To illustrate the Text with Explanations from History, Mythology, and a strict Consideration of the Author's Language, Sense, and Humour.

To these Designs I added a Resolution to endeavour, that every single Word of my Translation should be the most properly expressive of its respective original Word, that the *Latin* Tongue could afford: Which added much Difficulty to my Undertaking, being, in the Nature of the Thing, very hard to accomplish. However I have succeeded in this Part of my Design, my Intention was, to fix the precise corresponding Significations of as many *Greek* and *Latin* Words, as came within the Compass of this Work.

With Regard to my Notes, I must observe, that, however executed, they are the first that, to my Knowledge, have ever been made to this particular Collection of *Lucian's* Dialogues; and that I would have written them in *Latin*, but for the following Considerations, which I think of much more Importance than the Notes themselves.

I am humbly of Opinion, that the *Latin* of all our Commentators upon the Classics abounds with stiff and affected Expressions, cant Phrases of the antient Comedians, and a great Mixture of mere Modernisms: So that, by the Time a Youth hath gone through his Course of Humanity, both at School and the University, he probably hath read as much, if not more, of this Sort of Language, than of pure *Latin*. And, as quaint Expressions, and such as correspond with the modern Modes of Speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine *Roman* Style. And to this alone, I am persuaded, is justly to be attributed, that, in such a Variety of modern Writers in the *Latin* Tongue, so very few can be said to have written with tolerable Purity; which is a great Disadvantage, and often a Discredit to the Subjects they have treated.

Hence



Hence am I induced to think, that it had been greatly for the Interest of Learning, had no Comments upon the Classics been ever written, but in the Language of the Country for whose Use they were first intended. For, if any other Country saw an Improvement to be gained by the Reading of such, it might with equal Information, but no Detriment, read them translated into its own Language. So that hence the Learned, having never read any but pure *Latin*, could scarce have known any other; and therefore must the Writers among them have formed a far better Style from their unmixed Fund, than from a Jumble of good and bad.

Therefore, as I could not flatter myself with the Hopes of succeeding in such a *Latin* Style as I judge requisite; I have declined the Attempt, lest I should contribute to hurt the Taste of such as shall happen to read the following Edition.

But to what I have above advanced it may be objected, That, if Youth had not their Comments in *Latin*, they must lose the Benefit of reading, at least as much more of that Language, as they can by perusing only the bare Text of the *Latin* Classics; and, therefore, that, though there may arise some little Disadvantage to the Learner, with Regard to the future Purity of his Phrase and Style, yet it will be amply made up to him in the Swiftneſs of his Progress, and the far greater Extent of his Knowledge in the *Latin* Tongue.—Now I am much mistaken, if I have not, by Experience, found that this Objection is of little, or no Weight. For I have always observed, that it costs Boys as much, nay, I will venture to say, more of their Time, to make themselves Masters of the *Latin* Comments upon a Lesson, than it would to understand the Lesson itself, had they the Explanations of the difficult Parts of it in a Language intelligible upon Sight. And, if this be the Case, would it not be far better for them to spend that large Portion of spare Time, which such prompt Explanations would afford them, in Reading more of the pure Classic Text, than in imprinting upon their Minds barbarous  
and



and insipid Modes of Speech? And is it not evident that this, far from retarding their Progress, would, in Fact, doubly forward it, and that with the most elegant, as well as the soundest Improvement?

But here again I may be asked, Why I have not (upon this Principle) instead of a very unelegant *Latin* Translation, chosen to make an *English* one? For, is not this literal *Latin* of mine, in the uncouth Grammatical Order, very unclassical and vitiating to a *Latin* Ear and Taste? I own it is: And the Objection is just. But then this, and the like Evils, are not to be avoided, while we want *Greek-English* Lexicons, which, together with *English* Translations of all good *Latin* Comments, would best contribute to the Prevention of *Gothism*, in all future *Greek* and *Latin* Writings, or Performances, whatsoever.

I shall now beg Leave to mention three Evils which appear to me in the present Method of Education, and which seem to tend in some Measure to the Extirpation of Letters. If I am mistaken, I hope that Gentlemen of better Judgment will pardon me, for, in Truth, I mean well.

The *first* is, an immoderate Use of literal Translations—I have, in Compliance with the prevailing Usage, bred up several, and some of very good Parts, with the Help of all the literal Translations I could get. And, foreseeing the Consequence of letting them come at the Meaning of what they read, with so much Ease, I always insisted, both in their Lessons and Repetitions, upon a most accurate Account of their Business in every Particular. At length, when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the University, they neither could write *Latin*, nor construe Authors that were new to them, near so well and readily as I have known others do upon much less Reading in the old Method, in which they were obliged to use great Attention and Industry.

From this Experience then, I am convinced, That what Youth thus easily get, they as easily forget; and that the Meaning of a certain Portion, gained by the  
Exercise



Exercise of their Sagacity and Invention, renders them more expert, and leaves a more lasting Impression, as well as a more enlarged Knowledge in their Minds, than ten Times as much gained with Ease and Oscitancy, by the Help of a literal Translation.—And I, therefore, am persuaded, that the Use of literal Translations is most detrimental to Learners, if continued after they have received an accurate and sufficient Introduction into the Language they are to learn; that is, have gained a competent Knowledge of Words, and the Nature of Grammatical Order. The Mind, constantly kept in these Leading-strings and Go-Carts, never arrives at that Vigour and Activity that result from a due Exercise of her Powers.

The *second* Evil that appears to me in the Modern Method of *Teaching* is, the Neglect of making Youth get the best and most charming of their School Authors by Heart. This, besides the great Improvement to their Memories, hath heretofore left such strong and lively Impressions of the greatest Geniuses upon the Minds of Youth, that they have often produced such Exercises, both in Prose and Poetry, as delighted, if not astonished learned Men. And hence have they, when Men, adorned both their Conversations and public Speeches with such pertinent, beautiful, and illustrating Quotations and Instances, as made what they uttered, at once, both delightful and decisive. The Decay of Learning is from nothing more evident, than from the very rare Use, or rather entire Want of these Ornaments, and Imitations of the Antients: In the Room of which is daily substituted, in Writings, a Deal of dull, dry Stuff, and, in Discourse, much cold and insipid Cant; all owing to the Neglect of imprinting a Taste of the most sublime and beautiful Conceptions, and of the most lively, strong, and polite Expressions upon the Minds of Youth by making them commit to Memory the greatest Productions of the Wit of Man.

The *third*, and greatest Evil, is That of sending Youth to the University, with a most insignificant Stock of Reading. It is grown a general Custom to hurry them



them thither, as soon as they have read over a few of *Lucian's* Dialogues, *Horace*, and a little of *Homer*; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small Portions of inferior Authors, with so little Understanding, that they have now entirely forgot them. It is a melancholy Reflection to all Lovers of Learning, and their Country, to think how many do yearly enter into the learned Professions thus prepared, or furnished with a Trifle more gained at a College; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the Course they should have gone through, or furnished with very little more than they entered with; it being impossible even for Parts or Industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal Consequence of thus entering them at once Children and uninstructed is, solemn Ignorance in Physic, low and wicked Tricks in the Law, and a scandalous Inability in Divinity, attended with such a Contempt of the Clergy, as must finally establish Irreligion, or, in another Word, Vice. Not to mention the Want of Learning and Eloquence in those Assemblies, which, without both, can never be held and conducted with proper Credit, and due Advantage to the Nations who intrust them with their greatest Concerns.

But all these Evils will be remov'd when certain Gentlemen, who have it in their Power, shall think proper so to do; and I enjoy the Hopes of seeing it soon done in one of these Kingdoms, in a University wherein, if I am well informed, is read with great Strictness the best and the finest College-Course of Learning in the World; and some of whose Governors, I am assured, are Gentlemen of such Genius, Learning, and Spirit, as must make the Promotion of Letters their most constant Pursuit, and their highest Pleasure. From such alone can be expected a Regulation, that will absolutely exclude all raw and ignorant Youth from entering the University; and such alone



alone are capable of despising the Loss of having fewer Pupils, till such a Regulation can take Effect, which, I am persuaded, cannot possibly exceed two Years after its Institution.

In the mean Time, if any single and singular Father or Son, or, rather, both together, should accidentally read these Sentiments, and very accidentally join in them, let them (if the Youth aspires to be a useful and a shining Man) further join in the following Resolution, which I here set down for the Sake, or even the Hope, of gaining over such a Youth to a glorious Ambition of emerging from the thick, and gross, and mean Obscurity that at present overwhelms the Minds of most of those who should be the Lights and Ornaments of the Public. The Resolution is this: That such a Youth quit not School, till he is as perfect, as a very good Master can make him, in every single Word of the following Books, *viz.* Cæf. Comment. Quint. Curt. Sallust's Wars of Catil. and Jugurtha. The five first Books of Livy. The select Orat. of Cicero. All Virgil, except his juvenile Works. Hor. and Juv. (except the improper Parts) Pers. The four first Plays of Terence. St. John's Gospel. Leusd. Compend. These Dial. of Lucian. The four first Books of Xen. Cyr. Epict. and Tab. Ceb. The eight first Books of Hom. Il. Hesiod. The Idyl. of Theocrit. Hero and Leand. and OEdip. of Sophocles.

He who will not, before he enters the University, read the above, or an equal Quantity of Greek and Latin, and that, every Word most accurately and perfectly, nay, till each Author, being but thought of, seems to chime in his Head, and his very Manner of Thought and expression to occur to him most strongly, and distinctly, from that of every other Author he hath read; he, I say, who will not thus read, and this, or at least very nearly this Quantity of the best Greek and Latin Authors, shall not, if he hath but middling Parts, go through a College Course, with any tolerable Credit or Improvement, but shall end it (as is generally the Case) near as ignorant, or, very probably, more so, than when he began: And, if he



hath even strong and bright Parts, it will cost him infinite Toil to obtain the Knowledge and Name of a Scholar. But, the above Authors being read, as is here proposed, a Youth but of ordinary Abilities shall be able to gain a great Stock of Learning, and even to pass for a bright Man: And he, on whom God hath bestowed extraordinary Talents, shall proceed in his Studies with unspeakable Delight, and prodigious Improvement. He shall become of his Parents and Friends the Pride and Joy; of his Teachers the Boast and Honour; of Arts and Learning the Pillar; of Dulness, Ignorance, and Obscurity the Shame; of his Country the Happiness, the Ornament, and the Glory.

**LUCIAN's**



# LUCIAN's LIFE.

**W**E have scarce any Accounts of Lucian's Life, but such as are to be found scattered in his own Works; the Sum of which is, That he was the Son of obscure and indigent Parents, Inhabitants of Samosata, a City of Syria, bordering upon the Euphrates: That, in his younger Days, he studied Oratory, and pleaded Causes at Antioch; but, soon quitting the Law, applied himself mostly to the Study of Rhetoric, which he taught with great Success and Applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which Nations he travelled; that, at length, his Fame and his Writings had so recommended him to the Emperor Marcus Aurelius, that he made him Procurator, or Regent, of Egypt; after which, it is said, he died, about the ninetyeth Year of his Age, leaving one Son.—Suidas says, that he was torn to Pieces by Dogs, and reckons this a Judgment upon him, for his having reviled Christ and the Christian Religion. But, as this Story is not supported by any other Authority, it hath justly met with little or no Credit.

It is true, that Lucian, in his *Philopatris* and *Death of Peregrinus* (though some have doubted, whether those are his Writings) endeavours to ridicule Christ and his Doctrines, but happens, at the same Time, to render himself not a little ridiculous, while he unwarily mentions such pure and sublime Principles of Christianity, as sufficiently expose his Want of Candour. Nor can it, in the least, affect the Christian Cause, that a professed Sceptic and a licentious Liver (such as Lucian's own Writings demonstrate him to have been) takes the Liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious Men, as it too often happens, become very corrupt (like those keen-sensed Animals in Homer, which were the readiest to catch the Pestilence; I think, he says, they were Mules and Dogs) then, finding it impossible by fair Argument to overbrow those Principles that absolutely forbid their nefarious Practices, they are obliged to defend themselves, or attack others, with those Shadows of Weapons, Scoffs and Sophisms; to which, often adding obdurate Impudence, or, when they can, that Thunder-bolt of an Argument, Power, they fancy they



## LUCIAN'S LIFE.

they bear down all before them. But it is as signal and singular, as it is a true Circumstance of Christianity, that Scoffers, Free-thinkers, and Tyrants have absolutely contributed most considerably to its Establishment. And this is manifestly one of God's marvellous Methods of Providence, that, by such Instruments as the vilest of Men, he sometimes pleases to produce the greatest and most universal Blessings. Witness those abandoned and impious Nations that have been chastised, crushed, and humbled with the Dust, by the Hands of most barbarous Robbers and Murderers, however, afterwards, dignified with the Titles of Heroes.

And of this Method of Providence is Lucian a very principal Instance. The little or no Regard he pays to the Notion of a Supreme Being; his publishing some obscene and very corrupting Performances; his taking upon him to ridicule Socrates and Plato, those great Lights of Mankind, and Honours of Human Nature; his denying every Degree of Excellence to almost every Man, except some of his own obscure Acquaintance (whose Merit, probably was little more than that of Flattery) these Things, I say, (besides his entire Want of Candour, while he talks against the Christian Religion) prove him to have been a Man of unbounded Vanity, little Sincerity, extravagant Assurance, and desperate Impiety. And yet it is as certain Matter of Fact, as any in all History, that this very Man was the most active, as well as the ablest Hand (after the Apostles) in pulling down the whole Heaven of Heathen Gods, and clearing away the Rubbish of their Abominations; and in thereby making Room for the Church of Christ, in every Part of the Earth that was not utterly barbarous.

But, while we dislike his Principles, it is impossible not to admire and extol his matchless Abilities: For, when he pleased to take the Side of Virtue, no Man ever, with more Ease, overthrew Vice; no Man ever rendered it, at the same Time, so ridiculous and odious. It may be doubted, whether any Man, of the Age he lived in, had so much Learning; it may be granted, that no Man of that Age had finer or stronger Sense; it is most certain, that no Man of that, or any other Age, hath equalled him in the Points of Irony and true Humour; in which Particulars, he seems to me to have this singular Happiness of Excellence, that he considerably distances, at the same Time, many and great Geniuses.

ΔΟΥΚΙΑΝΟΥ



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# ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΔΙΑΛΟΓΟΣ α΄.

Κύκλωπος καὶ Ποσειδῶνος.

It may not be amiss previously to observe to the young Reader, that the Design of this First, and such other *Dialogues* of *Lucian*, as have taken their Rise from Antient Mythology, was to ridicule the Credulity of the *Heathens*, who blindly received the most groundless and inconsistent Fables concerning their Gods and Heroes; and, while they regarded them as so many Historical Truths, were naturally led into a Thousand Extravagancies, not only in Point of Opinion, but also in the very Conduct of their Lives. But such *Dialogues* have been, in a more particular Manner, intended as Satires upon the Poets (*Homer* especially) as being the Founders of so much Superstition: Though it must be observed, that those Fictions, considered as mere Machines in *Homer's* Poems, are surprising and beautiful, and well deserve that Commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian* too knew this very well: But Men of his satirical Turn, rather than not be witty, are apt to ridicule even the Excellencies of others. The Truth is, it was not so much the ingenious Poet, as the silly credulous World, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's* Travels in *Homer*, where *Polyphemus*, the *Cyclop*, caught *Ulysses*, with several of his Crew, in his Cave; and, having devoured two of them, reserved the rest for other Meals. But *Ulysses*, having given him two or three large Goblets of Wine, with which he washed down his *Grecians*, took the Opportunity, as he lay intoxicated, and, with the Giant's own Olive Staff (one End of which he had first sharpened, and made red-hot in the Fire) thrust out his Eye (for he never had but one, and that of a large size) and then made his escape with the rest of his Companions.



ΚΥΚΛ. ὦ Πάτερ, οἷα πίνονθα ὑπὸ τοῦ καλάρατος  
 ξίνος, ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ  
 ἐπιχειρήσας. ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πο-  
 λύφημι; ΚΥΚΛ. Τὸ μὲν πρῶτον ὄυτιν ἑαυτὸν ἀπει-  
 5 κάλει, ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βίβας, Ὀδυσσεὺς ὀνομά-  
 ζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον, ἔξ  
 Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἐπράξιν, εἰδὲ πᾶν  
 ἐνθαρσὺς ὢν; ΚΥΚΛ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς  
 νομῆς ἀναγρέψας, πολλὰς τινὰς ἐπιβελύοντας δηλονότι  
 10 τοῖς νοιμνίοις. Ἐπεὶ δὲ ἔθηκα \* τῇ θύρᾳ τὸ πῶμα (πέ-  
 τρα δὲ ἐστὶ μοι παμμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυ-  
 σάμεν ὃ ἔφερον δένδρον ἀπὸ τῆς ὕλης, ἐφαίψαν ἀποκρύπτειν  
 αὐτὰς περνώμενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινὰς, ὥσπερ  
 εἰκὸς ἦν, κατέφαγον λησᾶς ὄντας. Ἐνταῦθα ὁ πανερ-  
 15 γότατος ἐκείῳ, εἴτε ὄυτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσι  
 μοι πινεῖν † φάρμακόν τι † ἐγχείας, ἥδ' ὃ μὲν καὶ εὖσμον,  
 ἐπιβελυτότατον δὲ καὶ ταραχῶδέστατον. Ἀπαντα γὰρ  
 ἐνυθὺς ἰδύκει μοι περιφέρεισθαι πινόντι, καὶ τὸ σπῆλαιον αὐ-

\* τῇ θύρᾳ τὸ πῶμα.] By  
 θύρα, here, he means not a  
 Door, but the Mouth of his Cave.  
 For the Savage Polyphemus knew  
 nothing of the Habitations of  
 Men, and, agreeably to his rude  
 and wild Notions, calls the  
 Rock, which he used for a Door,  
 τὸ πῶμα, the Cover, or rather,  
 here, the Stopper of the Mouth  
 of his Cave.

† φάρμακόν τι.] Some strong  
 Dose. He knew no other Name  
 for it, being an utter Stranger to  
 Wine. Φάρμακον often signi-  
 fies Poison. Ἐδεδόκειν μὴ ἐν  
 τῷ κρατῇ φάρμακα μιμίγ-  
 μενα εἶναι. Xen. Cyr. Pæd.  
 Lib. i. And here Polyphemus  
 might well think, that what he  
 had drank was some Sort of  
 Poison, and so have used the  
 Word, in this Meaning.

† ἐγχείας.] This is an ex-

traordinary Participle from the  
 Verb ἐγχείω. The Formation  
 by which it becomes such, is  
 this: Ἐγχείω fut. ἐγχείεω  
 (like πλέω, εὖσω, and the like)  
 aor. 1. ἐνέχευσα, and, by los-  
 ing σ, ἐνέχευα; and again, by  
 losing υ, ἐνέχεια, which, run-  
 ning through the Moods, will  
 end in the Participle ἐγχείας.  
 This I translate, *resiquam insu-*  
*derat*, in order to give nearly a  
 just Notion of the Time or  
 Tense. For this Reason, I shall  
 frequently, in the Beginning of  
 my Translation, turn the Par-  
 ticiples of the Aorists, by *res-*  
*quam*, or *cum*, and the Verb;  
 but, further on, into Ablatives  
 absolute, when I cannot have  
 the Latin Participle of the Pre-  
 ter-tense of a Verb Deponent, as  
 εἰπων locutus, ἐπιχειρήσας  
 adortus, &c.

τὸ



τὸ ἀνιγρέφειτο, κ' ἔκ ἔτι ὅλως ἐν ἑμαυτῷ ἦ μιν. ΤίλⓄ δέ,  
 εἰς ὕπνον κατεσπᾶσθην· ὁ δὲ ἀποξύσας τὸν μοχλόν, κ'  
 πυρώσας γε \* προσέτι, ἐτύφλωσέ με καθέυδοντα· κ' ἀπ'  
 ἐκείνῃ τυφλὸς εἰμί σοι, ὧ Ποσειδόν. ΠΟΣ. Ὡς βαθὺν  
 ἐκοιμήθης, ὧ τέκνον, ὃς ἐκ ἐξέθορες μεταξὺ τυφλῶμενⓄ; 5  
 ὁ δ' ἔν' Ὀδυσσεὺς πῶς διέφυγεν; ἔγὰρ ἂν εἴ οἶδ' ὅτι ἰδυ-  
 νήθη ἀποκινήσαι τὴν πείραν ἀπὸ τῆς θύρας. ΚΥΚΛ.  
 Ἄλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα. Καὶ  
 καθίσας παρὰ τὴν θύραν, ἐθήρην τὰς χεῖρας ἐκπετάσας,  
 μόνα παρῆς τὰ πρόβατα εἰς τὴν νομὴν, ἐντειλάμενⓄ τῷ 10  
 κριῶ ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμῆ. ΠΟΣ. Μαν-  
 θάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν σε. Ἄλλα  
 τὴς ἄλλης γε Κύκλωπας ἔδει ἐπιβόησασθαι ἐπ' αὐτόν.  
 ΚΥΚΛ. Συνεκάλεσα, ὧ πάτερ, κ' ἤκον· ἐπεὶ δὲ εἶροτο  
 τὴ ἐπιβελιούοντⓄ τὸ ὄνομα, καὶ γὰρ ἔφην, ὅτι "ΟΥΤΙΣ ἐγὶ, 15  
 μελαγχολᾷν οἰθέντες με, ὥχοντο ἀπιόντες. Οὕτω κατε-  
 σοφίσάτο με ὁ κατάρατⓄ τῷ ὀνόματι. Καὶ ὁ μάλισα  
 ἠΐασέ με, ὅτι κ' ὀνειδίζων ἐμοὶ τὴν συμφορὰν, "Οὐδ' ὁ  
 " πατὴρ (φησιν) ὁ Ποσειδῶν ἰάσεται σε." ΠΟΣ. Θάρ-  
 σει, ὧ τέκνον, ἀμυνῆμαι γὰρ αὐτόν, ὥς μάθη, ὅτι εἰ κ' 20  
 κήρῳσιν μοι ἐφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γὰρ τῶν πλε-  
 όντων τὸ σῶζειν αὐτὸς κ' ἀπολλύναι ἐπ' ἐμοὶ πρόσεσι.  
 Πλεῖ δὲ ἔτι.

\* προσέτι.] The best Editions add προσέτι to ἐτύφλωσέ; and, accordingly, the other Translation renders both together, by *insuper excecavit*. But, as *Ulysses* had not, as yet, laid a Finger upon *Polyphemus*, how could he προσέτι, moreover, do any violence to him? For this Reason, I have taken the Liberty to subjoin προσέτι to

πυρώσας γε. So that the Sense of the Whole may literally run thus: "Ὁ δὲ ἀποξύσας τὸν μοχλόν. But he having sharpened a Stake, κ', and (not content with sharpening it) πυρώσας γε προσέτι, having moreover, made it red-hot in the Fire, ἐτύφλωσέ με, blinded me, &c.



## Δ Ι Α Λ ο γ ο Ὕ. Μενελάω κ' Πρωτίως.

This *Dialogue* is a Ridicule upon that Part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the Instructions of the Nymph *Eidothea*, seized *Proteus*, her Father, (a Prophet and Sea-God, who could change his Form and Appearance to what he pleased) and learned from him, how he might escape from the Island of *Pharos*, where he was detained by contrary Winds.—The Conversation of *Menelaus* and *Proteus*, in *Homer*, upon that Occasion, is, here, particularly ridiculed.

- MEN. Ἄλλ' ὕδωρ μὲν σε γίνεσθαι, ὦ Πρωτεῦ, ἢ ἀπίθανον, ἐνάλιον γε ὄντα, κ' δένδρον ἔτι φορητόν, κ' ἐς λείοντα ὁπότε ἀλλαγίης, ὅμως ἔδε τῆτο ἔξω πείσῃς. Εἰ δὲ κ' πῦρ γίνεσθαι δυνατόν ἐν τῇ θαλάττῃ οἰκῆντα, τῆτο πᾶν θαυμάζω, κ' ἀπίστῳ. ΠΡΩΤ. Μὴ θαυμάσης, ὦ Μενέλαε, γίγνομαι γάρ. MEN. Εἶδον κ' αὐτός. Ἀλλὰ μοι δοκεῖς (εἰρήσεται γὰρ πρὸς σε) γοητεῖαι τίνα προσάγειν τῷ πράγματι, κ' τὰς ὀφθαλμὺς ἐξαπατᾶν τῶν ὁρῶντων, αὐτὸς ἔδιν' τοιοῦτο γιγνόμενον. ΠΡΩΤ.
- 10 Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν ἕτως ἐναργῶν γένοιτο; ἢ ἀνεωγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἑμαυτόν; εἰ δὲ ἀπίστῃς, κ' τὸ πρᾶγμα || ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν ἰσαμένη, ἐπειδὴν πῦρ γίνωμαι, προσέειπέ μοι, ὦ γενναϊότατε, τὴν χεῖρα· εἴσῃ γάρ, εἰ ὀρῶμαι μόνον, ἢ κ' τὸ καίειν τότε μοι πρόσσειν.
- 15 MEN. Οὐκ ἀσφαλὲς ἡ πειρὰ, ὦ Πρωτεῦ. ΠΡΩΤ. Σὺ δὲ μοι Μενέλαε, δοκεῖς ἔδὲ πολύπην ἑωρακέναι πώποτε, ἔδ' ὃ πᾶσχει ὁ ἰχθὺς ἕτ' εἶδέναι. MEN. Ἀλλὰ τὸν μὲν πολύπην εἶδον. Ἄ πᾶσχει δὲ, ἡδέως ἂν μάθοιμι παρὰ σε.
- 20 ΠΡΩΤ. Ὅποῖα ἂν πείτρα προσελθὼν, ἀρμόση τάς \* κοτύ-

|| ψευδὲς.] *Grævius* would have it ψευδής, agreeing with φαντασία; and, I think, with good Reason.

\* κοτύλας.] *Suidas* says, that κοτύλη properly signifies a Cup, and that hence it hath been used to signify the Cavity or Hollow in one Bone, for the

Reception of the Head of another. The Fish, called *Polyypus*, hath little Cups or Cavities along the Inside of its Claws, which it applieth to any thing it grasps, and, with them performing a Kind of Suction, clings quite close to it. *Plin. Nat. Hist. Lib. ix. cap. 9.*

λας,



λας, καὶ προσφύς ἔχεται κατὰ τὰς † πλεκτάνας, ἐκείνη ὁμοιον ἀπεργάζεται ἑαυτὸν, καὶ μεταβάλλει τὴν χροάν, μιμύμεν<sup>ο</sup> τὴν πέτραν, ὡς ἂν λάθῃ τὴς ἀλίσιας, μὴ διαλλάττων, μηδὲ φανερός ὢν διὰ τῆτο, ἀλλ' εἰκῶς τῷ λίθῳ.

MEN. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῶ παραδοξότερον, 5 ὦ Πρωτεῦ. ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τίτι ἂν ἄλλῳ πωτεύσειας, τοῖς σεαυτῷ ὀφθαλμοῖς ἀπιστῶν. MEN. Ἰδὼν εἶδον. Ἀλλὰ τὸ πρᾶγμα τεράσιον, τὸν αὐτὸν πῦρ καὶ ὄδωρ γίνεσθαι,

† πλεκτάνας,] A Kind of Shell-Fish, so fast, that it bursts the Shell, and so gets the Fish for its Pains. *Plin. ibid.*

ΔΙΑΛ. γ'. Ποσειδῶν καὶ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the Fable of *Arion*, but also with *Herodotus*, and his own Cotemporary *Plutarch*: the Former of whom, after his usual Manner, relates this Story with an Air of Gravity; and the Latter hath not scrupled to introduce it, as told by an Eye-witness, in the Company of the Seven Wise Men of Greece, and as credited by every one of them. See *Herod. in Clio. and Plut. in Sympos.*

ΠΟΣ. Ἐγὼ γε, ὦ Δελφίνες, ὅτι αἰὲ φιλόανθρωποι ἔστε καὶ 5 πάλαι μὲν τὸ τῆς Ἰνῆς παιδίον ἐπὶ \* τὸν Ἰσθμὸν ἐκομίσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ τῆς μητρὸς ἐμπεισόν. Καὶ νῦν σύ τὸν κιθαρωδὸν τῆτον τὸν ἐκ Μηθύμνης ἀναλαβὼν, ἐξηνήξω ἐς Ταῖναρον αὐτῇ σκυῇ καὶ κιθάρα· ὅδ' ἐπεριεῖδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσης, ὦ Πόσειδον, εἰ τῆς ἀνθρώπου εἰς ποιοῦμεν, † ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθυεῖς γινόμενοι.

\* τὸν Ἰσθμὸν.] The Corinthian Isthmus, called, ὁ Ἰσθμὸς, the Isthmus, by Way of Pre-eminence.—I will give neither the Geography of the Places mentioned in these *Dialogues*, nor the Stories relating to the proper Names of Men, or Gods; because the Geography of any Place is never learned to any Purpose, but by Maps; and the Stories, concerning Men and

Gods, are, for the most Part, to be found in Dictionaries. Yet, if any of these Fables or Histories are not to be found in the common Dictionaries, or if the Sense or Beauty of any Part of the Text requires a particular Relation of them, they shall be set forth.

† ἐξ ἀνθρώπων.] The Fable is, that a crew of Sailors, having



νόμιοι. ΠΟΣ. Καὶ μέμφομαί γε τῷ Διόνυσῳ, ὅτι ὑμᾶς  
καταναυμαχῆσας μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ  
τῆς ἄλλης ὑπηγάγετο. Ὅπως γὰρ τὰ κατὰ τὸν Ἀρίονα  
τῆτον ἐγένετο, ὦ Δελφίν; ΔΕΛΦ. Ὁ Περίανδρῳ, οἶμαι,  
5 ἔχαιρεν αὐτῷ, καὶ πολλαῖς μετεπέμπετο αὐτὸν ἐπὶ τῇ  
τέχνῃ. Ὁ δὲ πλεῖστας παρὰ τῷ τυραννὶ ἐπεθύμησε, πλεί-  
σας οἶκαδε εἰς τὴν Μηδυμναν, ἐπιδείξασθαι τὸν πλεῖστον  
καὶ ἐπιδὰς πορθμείων τινὸς κακέργων ἀνδρῶν, ὡς ἔδειξε πολὺν  
ἄγων χρυσὸν καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένετο,  
10 ἐπιβελύουσιν αὐτῷ οἱ ναῦται. Ὁ δὲ (ἡκροώμην γὰρ ἅπαντα  
παραινέων τῷ σκάφει) “Ἐπὶ ταῦτα ἡμῖν δέδοκται (ἔφη)  
“ ἀλλὰ τὴν \* σκευὴν ἀναλαβόντα με, καὶ ἄσαντα θρηῖον  
“ τινὰ ἐπ’ ἡμαυτῷ, ἰκόντα ἰάσατε ξίφει ἡμαυτόν.”  
Ἐπέτριψαν οἱ ναῦται. Καὶ ἀνίλαβε τὴν σκευὴν, καὶ ἦσε  
15 πᾶν λιγυρῶς, καὶ ἔπισην εἰς τὴν θάλατταν, ὡς αὐτίκα  
πάντως ἀποθανέμεν. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναδύμεν  
αὐτὸν, ἐξηξάμην ἔχων εἰς ταῖναροι. ΠΟΣ. Ἐπαῖνῳ  
τῆς φιλομνησίας· ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκες αὐτῷ  
τῆς ἀκροάσεως.

having taken *Bacchus*, in the Form of a beautiful Boy, would have carried him off, as a Prey, Upon which, the God resumed his own Shape, and turned them all into Dolphins. *Ovid. Met. Lib. iii.*

\* *σκευήν*] By *σκευήν*, probably, is meant, here, not his ordinary Dress, but that which he wore, as a Musician. For great Musicians were certain Habits peculiar to their Profession; as appears from *Plutarch*, where he introduces *Gorgias*, telling this Story to the Seven Wife-Men, and saying, That

he knew *Arión*, before he came on Shore off the Dolphin's Back, because he wore his *ἐναγώνιον κοσμόν*, the Dress which he wore at the Games: for Musicians, in Greece, were wont to contend for Prizes at the public Games; which extraordinary Occasion, probably, gave Rise to a particular Dress. — *Herodotus*, in relating this Story, called *Arión's Dress*, *σκευήν*. *Lucian*, therefore, probably, uses the same Word, by Way of Mimickry and Ridicule upon his chimerical Narration.

— Δ Ι Α' Λ. 8. Ποσειδῶν & Νηρηίδων.

The Story of *Athamas* and *Nephele* is not, compleatly, told in any Dictionary; nor can this Dialogue be, fully, understood, without a particular Account of the Latter.

*Athamas*, King of *Thebes*, married *Nephele*. She was a Goddess; but the Mythologists do not tell us, of what Part of the Creation.

Yet,



Yet, that it must have been of the Clouds, her Name puts out of all Question. *Athamas*, upon some Dislike to her, put her away, and married *Ino*, the Daughter of *Cadmus*, who proved a most cruel Step-mother to *Phryxus* and *Helle*, his children by *Nephele*. Wherefore, in order to rid herself of them intirely, she privately caused all the Seed-Corn in *Bastia* to be parched, so that the next Sowing produced no Crop, and then bribed the Soothsayers to report, that there should be none, till *Helle* and *Phryxus* were sacrificed to the Gods. As they stood at the Altar, for that Purpose, their Mother, *Nephele*, took them away in a Cloud, and mounted them on the golden Ram, which she got from *Mercury*. This flew away high through the Air with them, and crossed over the *Hellespont*, afterwards so called, from *Helle*'s having then fallen into it. Upon this, *Juno* sent a Fury to *Athamas*, who inspired him with such Rage and Phrenzy, that, when *Ino* appeared to him with her and his own two Children, *Learchus* and *Melicerta*, he imagined them a Lions with her two Whelps, and, snatching up *Learchus*, dashed him against a Rock; whereupon, *Ino* fled away with *Melicerta* in her Arms, and, being closely pursued by *Athamas*, threw herself from the Promontory *Cithæron* into the Sea. The Gods, in Pity to them, turned her into a Sea-Nymph, and *Melicerta* into a Sea-God, afterwards called *Portumnus*, the God of Havens or Ports. *Hoffman* and *Natal. Comes*.

ΠΟΣ. ΤΟ' μὲν γένον τῆτο, ἐς ὃ ἡ παῖς καλινέχθη, Ἑλλήσποντον ἀπ' αὐτῆς καλεῖσθω. Τὸν δὲ νεκρὸν ὑμεῖς ὦ Νηρηίδες, παραλαβέσαι τῇ Τρωάδι προσ- ἐνέγκατε, ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ. \* Μη- δαμῶς, ὦ Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ † ἱπώνυμῳ πι- λάγει τιθάφθω † ἱλιῶμεν γὰρ αὐτὴν οἴκλιγα ὑπὸ τῆς μητρειᾶς πιπονθυῖαν. ΠΟΣ. Τῆτο μὲν, ὦ Ἀμφιτρίτη, εἰ θέμις. Οὐδ' ἄλλως καλὸν ἐλαυθά περ κίσθαι ὑπὸ τῇ ψάμμῳ αὐτῇ. ἀλλ', ὅπερ ἔφην, || ἐν τῇ Τρωάδι ἐν τῇ Χερ-

\* Μηδαμῶς.] Pert enough.

† ἱπώνυμῳ.] *Cognomini*, which is the Ablat. Case Sing. of the Noun Adject. *Cognominis* —e. — *Lucian* seems to have made a Blunder, here: For how could the Sea be ἱπώνυμον, or called after-her-Name, before Men knew of her Fall, so as, from thence, to call the Sea after her Name?

† ἱλιῶμεν.] One would think

there was no great Pity shewn, in letting her lie where she was. But, perhaps, *Lucian* would represent these *Nereids*, as a Parcel of fleeing Baggages, who made a Shew of Concern, but, in Truth, did not care a Rush, what became of the poor young Creature, and were too lazy to give themselves any Trouble about her.

|| ἐν τῇ.] *Grævius* says it should be written, ἐν τῇ, ὅτι.



- Χερρόνησῳ τεθάψεται. Ἐκίῃο δὲ παραμύθιοι ἔσαι αὐτῇ, ὅτι μὲν ὀλίγοι τὰ αὐτὰ κὺ ἡ Ἰνώ πείσεται, κὺ ἐμπισιῖται ὑπὸ τῷ Ἀθάμαντῳ διωκομένη εἰς τὸ πέλαγῳ, ἀπ' ἄκρη τῷ Κιθαιρῶν, καθόπερ καθήκει εἰς τὴν θάλασσαν, ἔχουσα
- 5 κὺ τὸν υἱὸν ἐπὶ τῆς ἀγκάλῃς. NHP. Ἀλλὰ || κἀκείνην σῶσαι διήσει, χαρισάμεν· τῷ Διονύσῳ τροφὸς γὰρ αὐτῇ κὺ τίτθῃ ἡ Ἰνώ. ΠΟΣ. Οὐκ ἐχρῆν ἔτω ποιηρὰν ἔσαν. Ἀλλὰ τῷ Διονύσῳ ἀχαρισεῖν, ὧ Ἀμφιτρίτῃ, ἐκ ἄξιον. NHP. Αὕτη δὲ ἄρα τί παθῶσα κατέπεισιν ἀπὸ τῷ κριῦ,
- 10 ὁ ἀδελφὸς δὲ ὁ Φρύξ· ἀσφαλῶς \* ὀχεῖται; ΠΟΣ. Εἰκότως. Νεανίας γὰρ, κὺ δύναται ἀντέχειν πρὸς τὴν † φορὰν· ἡ δὲ, ὑπὸ ἀνθείας, ἐπιβᾶσα ὀχήματῳ παραδόξῃ, κὺ ἀπιδῶσα εἰς βάθῳ ἀχανὲς, ἐκπλαγεῖσα, κὺ τῷ θάμβει ἅμα σχηθεῖσα, κὺ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πλῆσιως, ἀκρατὴς ἐγένετο τῶν κεράτων τοῦ κριῦ, ὧν τῶς ἀπίληπτο, κὺ κατέπεισιν εἰς τὸ πέλαγῳ. NHP. Οὐκᾶν ἐχρῆν τὴν μητέρα τὴν † Νεφέλην βοηθεῖν πιπύσῃ; ΠΟΣ. Ἐχρῆν. Ἀλλὰ ἡ μοῖρα πολλῶ τῆς Νεφέλης δυνατωτέρα.

Δ Ι Α Λ.

Sc. and produces the Authority of a MS. for the Amendment. He is certainly in the Right; for it is an egregious Blunder to say, in Troas in the Chersonese: Because the Thracian Chersonese lay on the European Side of the Hellespont, and Troas on the Asiatick. See *Well's Maps*.

A Chersonese, or Cherrhonesse, is a Peninsula, or an Island joined to the Continent by a Neck of Land. It is so called from *Χερσός, Terra*, and *νῆσος Insula*.

|| κἀκείνην.] *Her also*. That is, You must save *Ino* too, as you now do *Helle*. But where is the great Favour in saving her, as he does *Helle*, who is actually drowned? The Meaning, then, must be, that he must save *her too*, that is, *her Body too*, as he now does that of *Helle*.

I cannot make Grammar of the Nom. Case *χαρισάμενος*;

and, therefore, think *Lucian* must have writ it *χαρισάμενον*, σέ, *Te*, being understood—*Grævius* hath found it *χαρισαμένης* in a MS. which will make it full Sense and Grammar, because they are all supposed to join in conferring the Favour.

\* ὀχεῖται.] He speaks, in the present Tense, because *Phryxus* is supposed to be still in Sight, as *Helle* had been drowned, but just before.


† φορὰν.] I take it that *φορὰν*, as it is derived from *φέρω*, here, signifies the great Velocity-with-which-they-were-carried. By *Phryxus's* being said to bear *against* it, is meant no more, than that he could bear it, without being affected as *Helle* was.

‡ Νεφέλην. The Reason, why her Mother, *Nephelæ*, is supposed to be able to help her, is,



## Δ Ι Α Λ. ε'. Ξάνθῳ καὶ Θαλάσσης.

*Homer tells us, in the xxist Book of his Ilias, that, in a warm Encounter between the Grecians and Trojans, several Gods being engaged on both Sides, the River (that is, the God of the River) Xanthus, seeing Achilles slaughtering his Neighbours, the Phrygians, on his Banks, attempted to drown him, by laying all the Ground, on which he fought, under Water : And that Vulcan fell upon the Flood of Xanthus, with a Conflagration, and almost dried up his whole Channel.*

ΞΑΝΘ.  ἔξαι μέ, ὦ Θάλασσα, δεινὰ ποιηθότα, κα-  
τὰς ἐσόν μὲν τὰ τραύματα. ΘΑΛ. Τί  
τῆτο, ὦ Ξανθε; τίς σε κατέκαυσεν; ΞΑΝΘ. Ἡφαισος.  
Ἄλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω. ΘΑΛ.  
Διὰ τί δέ σοι ἐπέβαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν υἱὸν τῆς 5  
Θέτιδος· ἐπεὶ γὰρ φονεύοντα τὰς Φρύγας ἐκίτευσα, ὅδ'  
ἐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττε  
μοι τὸν ῥῆν, ἐλήσας τὰς ἀθλίους, ἐπῆλθον, ἐπικλύσαι δέ-  
λων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἡ-  
φαισος (ἔτυχε γὰρ πλεσιόν τι ὦν) πᾶν ὅσον, οἶμαι, πῦρ 10  
εἶχε, καὶ ὅσον ἐν τῇ Αἴτῃ, καὶ εἶποθι ἄλλοθι, φέρων, ἐπῆλ-  
θέ μοι, καὶ ἔκαυσε μὲν τὰς πτελέας, καὶ μυρίκας· ὥπτησε δὲ  
καὶ τὰς κακοδαίμονας ἰχθύς, \* καὶ τὰς ἐγχέλυας. Αὐ-  
τὸν δὲ ἐμὲ † ὑπερκαχλάσαι ποιήσας, μικρὰ δεινὸν ὅλον  
ξηρὸν εἴργασαι. Ὅπως δ' ἔν ὅπως διακείμαι ὑπὸ τῶν ἐγ- 15  
καυμάτων; ΘΑΛ. Θολερὸς, ὦ Ξανθε, καὶ θερμὸς, ὡς εἰ-  
κός. Τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν. Ἡ θέρμη δὲ, ὡς φῆς,  
ἀπὸ τοῦ πυρός. Καὶ εἰκοτὼς, ὦ Ξανθε, ὅς ἐπὶ τὸν ἐμὸν

is, that she was a Goddess, and had before, shewn her Power, by getting the golden Ram from Mercury for her Children.

\* καὶ τὰς ἐγχέλυας.] And even my very Eels; which lie far down in the Mud.

Καίοντο πτελέαι, καὶ ἰτίαι, ἡδὲ μυρίκαι.

Τείροντ' ἐγχέλυες τε, καὶ ἰχθύες ---

Hom. Iliad. φ'

† ὑπερκαχλάσαι.] The other Translation renders this Word *effervescere*. But it is derived from *πάχληξ-ήκος*, a Pebble; and *καχλάζω* signifies, *to-make-that-Noise-which-Water-running-over-Pebbles-or-Stones-doeth*. Fire, thrown into Water, makes a Noise not unlike this; so that *ὑπερκαχλάζω* will signify, *to-boil-or-bubble-up-violently-with-that-Sort-of-Noise*. Vid. Steph.

υἱὸν



υἱὸν ὄρμησας, ἐκ αἰδισθεῖς ὅτι Νερηίδῃ υἱὸς ἦν. ΞΑΝΘ.  
Οὐκ ἔδει ἔν εἰλεῖνσαι γείτονας ὄντας τῆς Φρύγας; ΘΑΛ.  
Τὸν \* Ἡφαιστον δὲ ἐκ ἔδει εἰλεῖνσαι Θέτιδῃ υἱὸν ὄντα τὸν  
Ἀχιλλεῖα.

\* Ἡφαιστον εἰλεῖνσαι.] There was good Reason, why *Χανίβας* should take the Part of his Neighbours, the *Phrygians*: But it is not evident, why *Vulcan* should take that of *Achilles*. The Case was, *Vulcan* had been under very great Obligations to his Mother *Thetis*: For, when *Jupiter* had kicked him down from Heaven, for interposing in a Quarrel between

himself and *Juno*, *Thetis* received and concealed him, till he was taken up into Favour again. This *Vulcan* himself gratefully acknowledges, in the xviith Book of *Homer's Iliad*, where he says of her, Ἡ μ' ἐσάωσ' ὅτε μ' ἄλγος ἀφίκετο τῇλε πεισόντα. And it was in Return, that he made her an impenetrable Suit of Armour for her Son.

ΔΙΑΛ. 5'. Διός, Ἀσκληπιῦ, καὶ Ἡρακλῆους.

This *Dialogue*, possibly, was written, upon Occasion of some Disputes concerning the Merits of *Æsculapius* and *Hercules*. Read the Stories of these Two, and of *Omphale*, before you read the *Dialogue*.

ΖΕΥΣ. ΠΑύσασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλειε, ἐρίζον-  
τες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρι-  
πῇ γὰρ ταῦτα, καὶ ἀλλότρια τῷ συμποσίῳ τῶν θεῶν.  
ἩΡΑΚΛ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τετονί τὸν φαρμακεία  
5 προκατακλίνεσθαί με; ἈΣΚΛ. Νὴ Δία, καὶ ἀμείνων γὰρ  
εἰμι. ἩΡΑΚΛ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ  
Ζεὺς ἐκτραύνησεν, ἃ μὴ θέμις ποιεῖντα; νῦν δὲ κατ' ἔλεον  
αὐθις ἀθανασίας μετείληφας; ἈΣΚΛ. Ἐπιλέληθας †  
γὰρ καὶ σὺ, ὦ Ἡράκλειε, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι  
10 ὀνειδίζεις τὸ πῦρ; ἩΡΑΚΛ. Οὐκ ἔν ἴσα καὶ ὅμοια βεβίω-  
ται ἡμῖν, ὅς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπνύνηκα  
ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους  
ὑβρίσας τιμωρόμενος· σὺ δὲ ἐριζοτόμος εἶ καὶ ἀγύρτης νο-

† γὰρ.] This Particle looks a little extraordinary, in this Place. But I take it to be referred to ὅτι, which follows, in the Sentence, and that the Meaning of it is, *ergo*: “Ὅτι,

“ *since*, you upbraid me with  
“ Fire, ἐπιλέληθας γὰρ, you,  
“ *therefore*, have forgotten;  
“ *since* this might have been  
“ objected to yourself.”



σῶσι μὲν ἴσως ἀνθρώποις χρήσιμῳ ἐπιδῆσιν τῶν φαρμά-  
κων, ἀνδρῶδες δὲ ὕδιν ἐπιδεδειγμένῳ. ἈΣΚΛ. Εὖ λέ-  
γεις, ὅτι σὺ τὰ ἰγκαύματα ἰασάμην, ὅτι πρῶτην ἀνῆλθες  
ἡμίφλεκτῳ, ὑπ' ἀμφοῖν διεφθαρμένῳ τῷ σώματι, τῇ  
χιτῶνῳ, κ' μετὰ τὸ τοῦ πυρός. Ἐγὼ δὲ εἰ κ' μηδὲν 5  
ἄλλο, ἅτε ἐδάλευσα ὥσπερ σύ, ἅτε ἔξαινον ἔρια ἐν Λυδία,  
φορφυρίδα ἐνδοδυκῶς, κ' παϊόμην ὑπὸ τῆς Ὀμφάλης  
χρυσῇ σανδάλῳ, ἀλλ' ἐδὲ μελαγχολήσας † ἀπέκλεινα τὰ  
τέκνα, καὶ τὴν γυναῖκα. ἩΡΑΚΛ. Ἐμὴ παύσῃ, λοι-  
δορμένός μοι, αὐτίκα μάλα εἶπῃ, ὥς ἔ' πολὺ σὺ ὀνήσῃ 10  
ἡ ἀθανασία, ἐπὶ ἀράμινός σε, εἴπω ἐπὶ κεφαλῇ ἐκ τῇ  
θραῦ, ὥς μὴ τὸν Παιήονα ἰασισθαί σε τὸ κρανίον συν-  
τρίβιντα. ΖΕΥΣ. Παύσασθε, φημί, κ' μὴ ἐπιταράτ-  
τετε ἡμῖν τὴν ξυνοσίαν, ἣ ἀμφοτέρω ἀποτέμψομαι ὑμᾶς  
τοῦ συμποσίου. Καὶ τοὶ εὐγνωμον, ὧ Ἡράκλεις, προκα- 15  
τακλίνεσθαί σε τὸν Ἀσκληπιόν, ἅτε κ' πρότερόν † ἀπο-  
θάνοντα.

† ἀπέκλεινα.] This alludes to a Part of the Story of *Hercules*, which is not to be found in Dictionaries, and which is as follows: *Hercules* was married to *Megara*, Daughter of *Creon* King of *Thebes*; about which Time, he made a Descent into Hell to release *Pirithous* and *Theseus*, who were confined there, for their Rudeness to *Proserpine*. During his Absence, the *Thebans* deposed his Father-in-Law *Creon*, and restored *Lycus* to the Crown. *Lycus*, after his Restoration, put many of the *Thebans*, who had opposed his Interest, to Death; and was just upon the Point of murdering *Amphitryon*, *Hercules's* re-

puted Father, his Wife *Megara*, and also his Children, when *Hercules*, having just then returned from Hell, appeared, and slew *Lycus*. Upon this, *Juno* sent a fury to *Hercules*, who inspired him with such a Fit of Rage and Madness, that, in the Midst of it, he unwittingly killed *Megara* and his own Children by her. *Euripid*, in *Ηρακλ. Μαιν.* and *Senec.* in *Ηερ. Furens*.

† ἀποθάνοντα.] *Jupiter* doth not say, because he was first received into Heaven; but, because he died first: Which looks like an humorous Hint at the Absurdity of a dead Man's Setting up for a Deity.

Δ Ι Α Δ. ζ. "Αρεως κ' Ἑρμῆ.

This *Dialogus* is intended to expose a real and great Inconsistency, in *Homer*: Who, in the viiith Book of his *Iliads*, hath introduced *Jupiter* justly asserting his Superiority over all the Powers of Heaven and Earth, by proposing to let down a golden Chain, &c. as you have it here: And this, after having, in his 1st Book,



Book, represented this same Supreme Power in great Distress, and beholden to the Giant *Briareus*, for releasing him from the Hands of *Neptune* and two Goddesses. This was a vast Weakness, in this prodigious Genius, and shews us, how subject to Error and Impiety is the unassisted Light of the strongest Natural Reason. It is no Defence of *Homer* to say, That he wrote in Conformity to the Mode of Fabling, in his Time. This makes him worse; for it is saying, That he sacrificed the Honour and Dignity of the Supreme Being, to the silly and extravagant Humour of the Age he lived in.

- AP. **Η**Κεσας ὦ Ἑρμῆ, οἷα ἠπέλησιν ἡμῖν ὁ Ζεὺς,  
 ὡς ὑπεροπτικά κ' ἀπίθανα; “Ἦν ἰθιλήσω,  
 “ (φησὶν) ἐγὼ μὲν ἐκ τῷ ἕρανῃ σιραὶν καθήσω, ὑμεῖς δ' ἦν  
 “ αποκρεμασδύνες κατασπᾶν βιάζοσθ' ἐμε, μάτην πονή-  
 5 “ σιτε· ἔ γάρ δ' ἡ καθελεύσιν. Ἐἰ δὲ ἐγὼ θιλήσαιμι  
 “ ἀνελκύσαι, ἔ μόνον ὑμᾶς, ἀλλὰ κ' τὴν γῆν ἅμα κ' τὴν  
 “ θάλασσαν συναρτήσας μετewριῶ.” Καὶ τᾶλλα ὅσα κ'  
 σὺ ὀκέκας. Ἐγὼ δὲ ὅτι μὲν \* καθ' ἐν' ἀπάντων ἀμείνων  
 κ' ἰσχυρότερός ἴσιν, ἐκ ἂν ἀρνηθεῖν. Ὅμῃ δὲ τῶν τοσού-  
 10 των ὑπερφέρειν, ὡς μὴ καταβαρῆσειν αὐτὸν, καὶ τὴν γῆν,  
 καὶ τὴν θάλασσαν προσλαβόμεν, ἐκ ἂν πεισθεῖν. ἙΡΜ.  
 Ἐυφῆμαι, ὦ Ἄρες· ἔ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ  
 καὶ τι † κακὸν ἀπολαύσωμεν τῆς φλυαρίας. AP. Οἷε  
 γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν; ἔχ' δὲ πρὸς μόνον  
 15 σε, ὃν ἔχεμυθεῖν ἠπιστάμην; ὃ γυν μάστιγα γελοῖον ἔδοξε  
 μοι ἀκρόντι μεταξὺ τῆς ἀπειλῆς, ἐκ ἂν δυναίμην σιωπῆσαι  
 πρὸς σε. Μένειναι γὰρ ἔ πρὸ πολλῶν ὁπότε ὁ Ποσειδῶν,  
 κ' ἡ Ἥρα, κ' ἡ Ἀθηνᾶ ἐπανασάντες ἐπεβέλευσαν ξυνοῦσαι  
 αὐτὸν λαβόντες, ὡς παύσοιτο ἦν δεδιώς, κ' ταῦτα, τρεῖς  
 20 ὄντας. Καὶ εἰ μὴ γε ἡ Θέτις κατελέησας ἐκάλεσεν αὐτῶ  
 σύμμαχον Βριάρεων ἑκατογχεῖρα ὄντα, καὶ ἰδέετο αὐτῶ  
 κεραυνῶ κ' βροντῇ. Ταῦτα λογιζομένη, ἐπήει μοι γελαῖν  
 ἐπὶ τῇ καλλιζήτησύνῃ αὐτῇ. ἙΡΜ. Σιώπα, εὐφῆμαι.  
 Οὐ γὰρ ἀσφαλὲς ἔτε σοι λέγειν, ἔτε ἐμοὶ ἀκρόντι  
 25 τοιαῦτα.

\* καθ' ἐν'.] Pro καθ' ἐνά.

is warranted by what is called the Figure *Catachresis*; that is,

† κακὸν ἀπολαύσωμεν.]

the *Abuse*, or *Misapplication* of Words. So in *Latin*, *Tu scabie*

To say, Enjoy a Misfortune, is

Manner of Expression, which *frueris*, &c. *Juven.*

ΔΙΑΛ.



## Δ Ι Α Δ. η'. Διογένης κ' Πολυδύκες.

The Folly of the antient Philosophers, in several Instances, and some of the Vanities and Vices of Mankind are, here, exposed.

\* ΔΙΟΓ. Ὁ Πολυδύκες, ἐντέλλομαι σοι, ἐπειδὴν τά-  
 χιστα ἀνέλθης (σὸν γὰρ εἶναι οἶμαι ἀνα-  
 βῶναι αὐρίον) ἢ περ ἴδης † Μένιππον τὸν κύνα (εὐροῖς δ'  
 αὐτὸν ἐν Κορίνθῳ κατὰ τὸ † Κράνειον, ἢ ἐν Λυκείῳ τῶν  
 ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα) εἰπεῖν 5  
 πρὸς αὐτὸν, ὅτι --- “ Σοι, ὦ Μένιππε, κτελεῖται ὁ Διο-  
 γένης, εἴ σοι ἰκανῶς τὰ ὑπὲρ γῆς καταγιγίλασαι, ἤκειν  
 “ ἐνθάδε πολλῶν πλείω ἐπιγελασόμενοι. Ἐκεῖ μὲν γὰρ § ἐν  
 “ ἀμφιβολῇ σοι ἔτι ὁ γέλως ἦν, καὶ πολὺ τὸ, τίς γὰρ ὅλως  
 “ εἶδε τὰ μετὰ τὸν βίον; ἐνταῦθα δὲ, εὐπαύση || βεβαίως 10  
 “ γελῶν, καθάπερ ἐγὼ νῦν καὶ μάστιγα ἐπειδὴν ὄρας τὰς  
 “ πλοσίους, καὶ σατράπας, καὶ τυράνους, ἔτω ταπεινούς,  
 “ καὶ ἀσημαίους, ἐκ μόνης οἰμαγῆς διαγνωσκομένους καὶ ὅτι  
 “ μαλθακοὶ καὶ ἀγενεῖς εἰσι, μεμνημένοι τῶν αἰώνων.” Ταῦ-  
 τα λέγει αὐτῷ, καὶ προσέτι, “ ἐμπλησάμενον τὴν πέραν 15  
 “ ἡκίει ||| θέρμων τε πολλῶν, καὶ εἰ περ εὐροῖ ἐν τῇ τριόδῳ  
 \* Ἐκάτης

\* ΔΙΟΓ.] This Diogenes, the Cynic Philosopher, being asked, Why he was called the Dog? made Answer, “Because I fawn upon those who give me any Thing, and snarl at those who do not, and bite Rogues.” *Diog. Laert. Lib. vi.*

† Μένιππον.] Another Cynic; of whom little is recorded, except that, having grown rich by Usury, he was robbed, and, thereupon, hanged himself. *Ibid. Segm. 100.*

‡ Κράνειον.] The Craneum was the Philosophy-School built upon an Hill near Corinth, and so called from Κρανίον, *Caput.* The Lyceum was that at Athens, so called from Λύκειος, a Name of Apollo.

§ ἐν ἀμφιβολῇ. In a Doubt, that is, upon no sure Grounds. For no Man then knew, whether he had a Right to laugh at another, because there was no Certainty of living beyond the Grave; and it was, therefore, seemingly wise in every Man to please himself; so that he was no just Object of the Ridicule of another.

|| βεβαίως.] Upon - good Grounds. As if he had said, “It is here, in this other World, that all the Vice, and Folly of the Former appear indisputably real Vice and Folly; and, therefore, here, you are sure they deserve your “Laughter and Contempt.”

||| θέρμων.] Lupins were a very bitter Kind of Pulse or Pease,



“ \* Ἐκάτης δεῖπνον κείμενον, ἧ ὥδ' ἐκ † καθαροῖς, ἧ  
 “ τι τοῦτο.” ΠΟΛ. Ἀλλ' ἀπαγελῶ ταῦτα, ὃ Διό-  
 γηνες ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τις ἐστὶ τὴν ὄψιν;  
 ΔΙΟΓ. Γέρων φαλακρὸς, τριβῶνιον ἔχων πολύδυρον, ἀπαν-  
 5 τι ἀνέμῳ ἀναπιπταμένον, κ' ταῖς ἐπιπιτυχαῖς τῶν ῥακίων  
 ποικίλον. Γεῖα δ' αἰὶ, κ' τὰ πολλὰ τῆς ἀλαζόνας τέτυς  
 φιλοσόφους ἐπισκώπῃσι. ΠΟΛ. Ῥᾶδιον εὐρεῖν ἀπὸ γε τέ-  
 των. ΔΙΟΓ. Βέλει κ' πρὸς αὐτὴς ἐκείνας ἐπείλωμαί τι  
 τῆς φιλοσόφους; ΠΟΛ. Λέγει, εἰ βαρὺ γὰρ ἐδὲ τὸτο.  
 10 ΔΙΟΓ. Τὸ μὲν ὅλον, † παύσασθαι αὐτοῖς παρηγγύα λη-

Pease, as *Pliny* says, Lib. xviii. cap. 14. And *Virgil* in his 1st *Georgic*, terms them, *Tristisque Lupini*. They, therefore, were Food only for very poor People.

\* Ἐκάτης δεῖπνον.] *Cognatus*, upon this Place, observes from *Suidas*, that the Rich, taking Occasion from the monthly Offering to *Hecate*, used to leave a Number of Loaves on the High-Roads, for the Poor to take away. This offering was called Ἐκάτης δεῖπνον.

† καθαροῖς.] Among the Antients, the People were purified, either after they had buried their Dead, as is done in *Virgil*, after the Burial of *Misenus*; or when any great Wickedness had been committed among them, as in *Homer*, after *Agamemnon* had offended *Apollis*, by dishonouring his Priest *Chryses*. It is observable, that the Things, which they used in Order to purify themselves, were of a purifying or cleansing Nature, being either Water, or Sulphur, or Eggs. The first is used in *Virgil*. *Juvenal* mentions the second, Sat. ii.—*Si*

*qua darentur Sulphura*. And, here in *Lucian*, we find Eggs used.—*Cognatus* says, that it was also usual to purify the Assemblies and Theatres.—The Reason, why *Diogenes* charges *Menippus* to bring down some Lupins, the Supper of *Hecate*, and Eggs from a Purification, will appear from considering what is observed above: That the Poor only lived upon Lupins and the High-way-offerings, and, no Doubt, upon Eggs, or any such Scraps left after Purifications; and that the *Cynics* lived like the Poor, or like Beggars; as *Horace* shews, where he says to a *Cynic*—*Tu poscis vilia rerum*  
*Dante minor*.

And again—*pranderet olus*—So that this Charge, to bring down Lupins, Eggs, &c. is a Gibe upon that beggarly Way of Living, by which the *Cynics* affected to shew their great Contentedness.

‡ παύσασθαι ληρῶσι.] An Idiom, or particular Way of Speaking, put for παύσασθαι ληρεῖν.



ρῶσι, κ' περὶ || τῶν ὅλων ἐρίζουσι, κ' \* κέρατα φύουσιν ἀλ-  
λήλοις, κ' † προκοδείλως ποιῶσι, κ' τοιαῦτα ἄπορα ‡ ἱρω-  
τῶν διδάσκουσι τὸν νῦν. ΠΟΛ. Ἄλλ' ἐμὲ ἀμαθῆ κ' ἀπαί-  
διτον εἶναι φήσουσι, κατηγορῶντα τῆς σοφίας αὐτῶν.  
ΔΙΟΓ. Σὺ δέ ||| οἰμώζειν αὐτοῖς παρ' ἐμῆ λέγει. ΠΟΛ. 5  
Καὶ ταῦτα, ὦ Διόγενες, ἀπαγγεῶ. ΔΙΟΓ. Τοῖς πλε-  
σίοις δέ, ὦ φίλτατον Πολυδεύκιον, ἀπαγγεῖλε ταῦτα παρ'  
ἡμῶν. “ Τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δέ  
“ τιμωρεῖσθε ἑαυτοὺς, λογιζόμενοι τὰς τόκους, κ' τάλαντα  
“ ἐπὶ ταλάντοις συντιθέντες, ὅς χρὴ ἵνα ὄβολον ἔχοντας 10  
“ ἦκειν μὲτ' ὀλίγον;” ΠΟΛ. Εἰρήσεται κ' ταῦτα πρὸς  
ἱκέτους. ΔΙΟΓ. Ἀλλὰ κ' τοῖς καλοῖς γε κ' ἰσχυροῖς λέγει,  
Μεγίλλω τε τῷ Κορινθίῳ, κ' Δαμοξένῳ τῷ παλαιστῇ,

[|| τῶν ὅλων.] Some of the  
ancient Philosophers, as *Epicu-  
rus*, maintained, that the Uni-  
verse was made by Chance.  
Others, as *Aristotle*, that it ex-  
isted by Necessity, i. e. had no  
Beginning at all. Others, hit-  
ting on the Truth, held that it  
was the Work of an Almighty  
God. So *Plutarch*, in his *Life  
of Pericles*, says of *Anaxagoras*,  
that he made neither Chance,  
nor Necessity, to be the Maker,  
τῶν ὅλων, of the Universe,  
ἀλλὰ τὸν καθαρὸν νῦν, but the  
pure Mind, i. e. God. *Lucian*  
derides their endless Disputes  
about Things they had little or  
no certain Knowledge of.

\* κέρατα φύουσιν.] *Lucian*,  
here, laughs at *Chrysippus*, who  
was the notorious Author of  
many subtil, but silly Argu-  
ments, and puzzling Questions;  
to which he gave Names, ac-  
cording to their Natures: Such  
as the *Eleätra*, the *Achilles*, the  
*Crocodile*, the *Hornet*, &c. The  
*Horning Sophism* was this: “You  
“ have what you have not lost:  
“ You have not lost *Horns*:  
“ Therefore you have *Horns*.”  
*Diog. Laert.* in *Chrysip.*

† προκοδείλως.] *Chrysippus's  
Crocodile* was a Sort of puzzling  
Question. He himself puts it,  
in the following Manner, to  
his Purchaser, in *Lucian's Auc-  
tion of the Philosophers*: “ If a  
“ *Crocodile* had swallowed down  
“ your Child, and told you he  
“ would spue him up again,  
“ provided you told him the  
“ Truth, whether, or no, he  
“ intended so to do; in that Case,  
“ Whether of the Two, would  
“ you say, the *Crocodile* was  
“ determined upon?” I sup-  
pose he means that, whether  
the Person, whose Child was  
swallowed, answered the *Cro-  
codile*, *You do*, or, *You do not*,  
it would be equal; for the  
*Crocodile* could contradict either,  
and so still make sure of the  
Morsel he had in his Stomach.

‡ ἱρωτῶν.] Alluding to the  
above Practice of putting Ques-  
tions.

||| οἰμώζειν.] This is an  
usual Expression in the *Greek*  
Tongue. *Horace* hath adopted  
it into the *Latin*: “ Nil sibi  
“ relictum præter, *Plorare*.”



ὅτι παρ' ἡμῶν ἔτι ἡ ξανθὴ κόμη, ἔτι τὰ χαρπὰ ἢ μέ-  
 λανα ὄμματα, ἢ † ἐρυθρὰ ἐπὶ τῷ προσώπῳ ἔτι εἰσιν, ἢ  
 νεῦρα εὐτονα, ἢ ὅμοι καρτεροὶ ἀλλὰ πάντα μία ἡμῶν κό-  
 5 μιν, φασί, κρανία γυμνά τῷ κάλλει. ΠΟΛ. Οὐ χαλεπὸν  
 5 ἂν δὲ ταῦτα εἰπεῖν πρὸς τὰς καλὰς καὶ ἰσχυρὰς. ΔΙΟΓ.  
 Καὶ τοῖς πεινησιν, ὦ Λάκων (πολλοὶ δ' εἰσὶ καὶ ἀχθόμενοι  
 τῷ πράγματι, καὶ οἰκτεῖροντες τὴν ἀπορίαν) λέγε μήτε θα-  
 κρύειν, μήτ' οἰμῶζειν, διηγησάμεθα τὴν ἐλαῦδα ἰστο-  
 10 μίαν καὶ ὅτι ὀφονται τὴν ἐκείῃ πλεονεξίαν ἔδδ' ἀμείνονας αὐ-  
 10 τῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς \* σοῖς ταῦτα, εἰ  
 δοκιῇ, παρ' ἡμῶν ἐπιτίμησον, λίγων † ἐκλείυσθαι αὐτὰς.  
 ΠΟΛ. Μηδὲν, ὦ Διόγενες, περὶ Λακεδαιμονίων λέγει· ἃ γὰρ  
 ἀνέξομαι γέ· Ἄ δὲ πρὸς τὴν ἄλλαν εἶρησθα, ἀπαγγελῶ.  
 ΔΙΟΓ. Ἐάσωμαι τέττας, ἵππῃ σοι δοκιῇ. Σὺ δὲ, οἷς προ-  
 15 εἶπον, ἀπέπεγκαι παρ' ἡμῶν τὴν λόγην.

† ἐρυθρὰ.] Βάμμα κόκ-  
 κινον, ἢ πυρρὸν : "A crimson  
 "or reddish Tincture." *Bourd-l.*  
 —But I take it, here, to signify  
 the *natural* Redness of the  
 Cheeks; because he, here,  
 mentions several other, but  
 still all of them *natural*, Qua-  
 lities or Perfections.

\* σοῖς.] *Pollux* was a *Lace-  
 daemonian*.

† ἐκλείυσθαι.] The *Lace-  
 daemonians* were the hardiest and  
 the bravest People in the World,  
 while the strict Laws of *Lycur-  
 gus* remained in Force among  
 them: *Patiens Lacedaemon*. *Hor.*  
*Od.* —But, in *Lucian's Days*,  
 and long before, they were  
 grown very degenerate.

#### ΔΙΑΛ. 9'. Πλάτων, ἡ κατὰ Μενίππυ.

*Menippus*, here, plagues a Set of vile and effeminate Kings;  
 whose Stories see in your Dictionaries.

ΚΡΟΙΣ. Οὐ φέρομαι, ὦ Πλάτων, Μένιπποι τετοιοὶ τὸν  
 κύρια παροικῶντα. Ὡς ἡ ἐκείνην ποῖ  
 κατάστησον, ἢ ἡμεῖς μετακινήσωμεν εἰς ἕτερον τόπον. ΠΛΟΥΤ.  
 Τί δ' ὑμᾶς διενὸν ἐργάζεται, ὁμόνικρ' ὦν; ΚΡΟΙΣ. Ἐπι-  
 5 δαν ἡμεῖς οἰμῶζομεν καὶ γίνομεν, ἐκείνων μεμνημένοι τῶν  
 αὐτῶν, Μίδας μὲν ἔτοσι τῷ χρυσίῳ, Σαρδανάπαλ' δὲ τῆς  
 5 πολλῆς τρυφῆς, ἐγὼ δὲ τῷ θίσανυρ' αἰ, ἱππιγίλῃ, καὶ ἐξοικιδί-  
 ζει,



ζει, ὑδράποδα καὶ ἥ καθαράματα ἡμᾶς ἀποκαλῶν. Ἐπίο-  
 τε δὲ καὶ ἄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγὰς· καὶ ὅλως λυ-  
 πηρός ἐστι. ΠΛΟΥΤ. Τί ταῦτα φασιν, ὦ Μένιπτε ;  
 ΜΕΝ. Ἀληθῆ, ὦ Πλέτων· μισῶ γὰρ αὐτὴς ἀγνείης, καὶ  
 ὀλεθρίους ὄντας· οἷς ἐκ ἀπέχρησι βιώναι κακῶς, ἀλλὰ καὶ 5  
 ἀποθανόντες ἔτι μέμνηται, καὶ περιέχονται τῶν ἄνθ. Χαίρω  
 τοιγαρὲν ἀνιῶν αὐτάς. ΠΛΟΥΤ. Ἀλλ' ἐχρή· λυπῆται  
 γὰρ ἐ μικρῶν γερύμενοι. ΜΕΝ. Καὶ σὺ μωραίνεις, ὦ  
 Πλέτων, ὁμόψηφός ἂν τοῖς τούτων γειγνητοῖς ; ΠΛΟΥΤ.  
 Οὐδαμῶς, ἀλλ' οὐκ ἂν ἐθελήσαιμι γασιάζειν ὑμᾶς. ΜΕΝ. 10  
 Καὶ μὴ, ὦ κάκιστοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων,  
 οὕτω γινώσκετε, ὥς οὐδὲ παυσομένου μου. Εἴθα γὰρ ἂν  
 ἦντε, ἀκολουθήσω ἁνῶν καὶ κατὰδων καὶ καταγιλῶν.  
 ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις ; ΜΕΝ. Οὐκ. Ἀλλ' ἐκείνα  
 ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνησθαι ἀξιοῦντες, καὶ 15  
 ἐλευθέρους ἀνδράσιν † ἐντροφῶντες, καὶ τοῦ θανάτου τὸ  
 παράπαν οὐ μνημονεύοντες· τοιγαροῦν οἰμώζετε, πάντων  
 ἐκείνων ἀφηρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ με-  
 γάλων κτημάτων. ΜΙΔ. Ὅσον μὲν ἐγὼ χρυσοῦ ; ΣΑΡΔ.  
 Ὅσης δ' ἐγὼ τρυφῆς ; ΜΕΝ. Εὖγε, ἔτω ποιεῖτε· ὁδύριοι 20  
 μὲν ὑμῖς· ἐγὼ δὲ, τὸ γινῶθι· σαυτὸν, πολλάκις συνίρων  
 ἐπάσομαι ὑμῖν. Πρέπει γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς  
 ἐπαδόμενον.

ἥ καθαράματα.] Κάθαρμα, properly, signifies, the *Dirt* that remains after cleansing any Thing; but figuratively, a wicked *Wretch*; because a Person, offered as an Expiatory Sacrifice for the Sins of the People, was supposed to bear all

their Crimes, and was called κάθαρμα, *Steph.* It may here, I think, signify either, *You-Off-scourings*; or figuratively, *You-wile*, or, *curfed-Wretches*.

† ἐντροφῶντες.] *Wantonly-abusing*, or, *ab-sing-by-Way-of-Sport*.

Δ Ι Α Λ. ι'. Μινίπτου, Ἀμφιλόχου, καὶ Τροφώνιου.

The Impostures of some of the antient Oracles exposed.

ΜΕΝ. Σ Φῶ μὲν τοι, ὦ Τροφώνιε, καὶ Ἀμφίλοχε, νεκροὶ  
 ὄντες, ἐκ οἷδ' ὅπως ναῶν κατηξιώθητε, καὶ  
 μάντις δοκεῖτε, καὶ οἱ μάταιοι τῶν ἀνθρώπων θεὸς ὑμᾶς  
 ὑπὸ πλῆθους εἶναι. ΤΡΟΦ. Τί ἔν ἡμῖς αἵτιοι, εἰ ὑπ'  
 ἀνόσις ἐκείνοι τοιαῦτα περὶ νεκρῶν δοξάζουσι ; ΜΕΝ. Ἀλλ' 5



ἐκ ἂν ἰδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα ἱτερατιύ-  
 εσθε ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι  
 τοῖς ἐρομένοις. ΤΡΟΦ. Ὡ Μένιππε, Ἀμφίλοχος μὲν  
 εἶπε ἂν εἰδείη, ὅτι αὐτῷ ἀποκριτέον ὑπὲρ αὐτῆς. Ἐγὼ δὲ  
 5 ἤρως ἐμὶ, καὶ μαντιόομαι, ἢ τις κατέλθοι παρ' ἐμοῦ.---Σὺ  
 δ' εἰσκάς ἐκ \* ἐπιδεδημηκέαι Λιβαδείᾳ τὸ παράπαν· εἰ  
 γὰρ ἡπίστεις σὺ τέτοις. ΜΕΝ. Τί φῆς; εἰ μὴ εἰς Λιβά-  
 δειαν γὰρ παρέλθω, καὶ ἐγαλμίνῃ ταῖς ὀδόναις, γελοῖως †  
 μάζαν ἐν ταῖν χερσὶν ἔχων, ἐσερπύσω διὰ τῆς φορμῆς ταπεινῆς  
 10 ὄντῃ εἰς τὸ σπηλαῖον, ἐκ ἂν ἐδυνάμην εἰδέναι ὅτι νεκρὸς εἶ,  
 ὥσπερ ἡμεῖς, μόνῃ τῇ γοητείᾳ διαφέρων.---Ἀλλὰ πρὸς τῆς  
 μαντικῆς, τί δὲ ὁ ἤρως ἐστίν; ἀγνοῶ γάρ. ΤΡΟΦ. Ἐξ  
 αἰθρώπου τι καὶ θεῷ σύνθετος, ΜΕΝ. Ὁ μῆτις αἰθρωπὸς  
 ἐστίν, ὡς φῆς, μῆτις θεοῦ, καὶ συναμφοτέρον ἐστίν.---Νῦν ἔν περ  
 15 σὺ τὸ θεῷ ἐκεῖνο ἡμίτομον ἀπελήλυθες; ΤΡΟΦ. Χρᾶ, ὦ  
 Μένιππε, ἐν Βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὦ Τροφῶνιε, ὅ,  
 τι καὶ λέγεις· ὅτι μὲν τοι ὅλῃ εἰ νεκρὸς, ἀκριβῶς ὄρω.

\* ἐπιδεδημηκέαι. ] Not  
*adiisse*, as in the other *Transla-*  
*tion*, but *peregrinatus-fuisse*, *to-*  
*have-sejourned-at*. See *Judic.*  
*Vocal. Sect. 2.*

† μάζαν. ] A Cake, which  
 the Consulters of *Trophonius's*  
 Oracle were wont to carry into  
 his Cave, to throw to Serpents  
 that were said to infest that  
 Place. *Eraf. in Adag. de Tro-*  
*phon.*—I do not believe there  
 was one Serpent there, except

the Priest of the Oracle, who  
 made these Cakes a Perquisite.  
 — This Imposture, probably,  
 was an Imitation of that of the  
 Priests of *Bel*, who daily got  
 twelve great measures of Flour,  
 forty Sheep, and six Vessels of  
 Wine sent in to that Idol, till  
 they were detected by the Pro-  
 phet *Daniel*, who exposed them  
 to *Cyrus*. See the Hist. of *Bel*  
 and the Dragon.

ΔΙΑΔ. 1α'. Ἑρμῆ καὶ Χάρων.

Accompts settled between *Charon* and *Mercury*.

ἙΡΜ. † Λογισώμεθα, ὦ πορδμεῦ, εἰ δοκεῖ, ὅποσα  
 μοι ὀφείλεις ἤδη, ὅπως μὴ αὐθις ἐρίζωμέν  
 τι περὶ αὐτῶν. ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῆ. Ἀμεινον

† Λογισώμεθα. ] I can see  
 no Reason for using this Verb,  
 here, in the Aor. 1, med. subj.

and am confident *Lucian* writ it  
 Λογιζώμεθα.

γὰρ



γὰρ ὁρίσσαι περὶ αὐτῶν, καὶ ἀπραγμονέειρον. ἙΡΜ. Ἀγ-  
κυραν ἰντεϊλαμένῳ ἐκόμισα πέντε † δραχμῶν. ΧΑΡ. Πολ-  
λὴ λίγεις. ἙΡΜ. Νὴ τὸν Ἀἰδωνεία τῶν πέντε ὠνησάμην,  
καὶ † τροπωτῆρα δύο ὀβολῶν. ΧΑΡ. Τίθεις πέντε δραχμας,  
καὶ ὀβολὸς δύο. ἙΡΜ. || Καὶ ἀκίεραν ὑπὲρ τῆ ἰσιῶ πέντε 5  
ὀβολὸς ἐγὼ κατέβαλον. ΧΑΡ. Καὶ τέττας προσίδει. ἙΡΜ.  
Καὶ κηρὸν, ὥς ἐπιπλάσαι τῇ σκαφίδι τα ἀνωγότα, καὶ  
ἥλκας δέ, καὶ καλώδιον, ἀφ' ἧ τὴν \* ὑπέραν ἐποίησας, δύο  
δραχμῶν ἀπαίει. ΧΑΡ. Εὖγε, ἄξια ταῦτα ὠήσω. ΕΡΜ.  
Ταῦτά εἰσιν, εἰ μὴ τὶ ἄλλο ἡμᾶς διέλαθιν ἐν τῷ λογισμῷ. 10  
Πότε δ' ἔν ταῦτ' ἀποδώσειν φής; ΧΑΡ. Νῦν μὲν, ὦ Ἑρ-  
μῆ, ἀδύνατον. Ἦν δὲ λοῖμός τις ἡ πόλις καὶ ἀπὸ πύλης  
ἀδρόους τίνας, ἐνέσαι τότε § ἀποκερδάναι ἐν τῷ πωλήσει  
παρε-

† δραχμῶν.] The Grecian  
ὀβολος was equal in Value to a  
Penny-Farthing, and the sixth  
Part of a Farthing, *English*  
Money. Six ὀβολοι made the  
δραχμή, equal to seven Pence  
three Farthings. An hundred  
δραχμαί made the μινάα or  
*Mina*, equal to three Pounds,  
four Shillings, and seven Pence.  
And sixty *Minae* made the Ta-  
lent, equal to 193*l.* 15*s.* 00*d.*  
*English.* Arbuthnot.

‡ τροπωτῆρα.] A Strap of  
Leather, with which the Oar  
was tied to the σκαλμός, a  
Piecé of Wood fixed on the  
Bench of the Boat, to secure  
the same Oar, when it was not  
used. *Potter's Antiq.*

|| Καὶ ἀκίεραν.] I can  
make neither Grammar, nor  
Sense, of these Words, consider-  
ing them as a Part of the Sen-  
tence continued to κατέβαλον  
inclusive. I, therefore, would  
have the Whole to stand thus,  
Καὶ ἀκίεραν ὑπὲρ τῆ ἰσιῶ---  
πεντὶ ὀβολὸς ἐγὼ κατέβαλον.  
In which Position, I understand,  
Καὶ ἀκίεραν ὑπὲρ τῆ ἰσιῶ,

as a Continuation of *Mercury's*  
Speech above, and that he would  
have spoken these Words im-  
mediately after ὀβολῶν, if  
*Charon* had not interrupted him  
by saying, Τίθεις, &c. By  
which Interruption, or some Slip  
of his Memory, *Mercury*, when  
he comes to ἰσιῶ, forgets the  
Price of the Needle; but, mak-  
ing a Pause, and thereby recol-  
lecting it, he then, intent upon  
nothing but the Sum he had  
paid, suddenly breaks out into,  
πεντὶ ὀβολὸς ἐγὼ κατέβαλον,  
*I paid down five Oboli for it.*

\* ὑπέραν.] *Funem quo an-  
tennarum cornua transferuntur, a  
Rope by which the Ends of Sail-  
yards are traversed.* Steph.  
There are two belonging to each  
Yard, one being fastened to  
each Yard-arm or End of the  
Sail-yard, either to draw the  
Sail fuller to the Wind, that is,  
to fill it, as the Expression is;  
or to let it go slanting off, that  
is, to back it, as it is also said.  
They are called the *Braces*.

§ ἀποκερδάναι.] We must  
not suppose, that *Charon* made  
this



παρалоγιζόμενοι τὰ πορδμία. ἙΡΜ. Νῦν ἔν' ἐγὼ κα-  
 θεδῆμαι, τὰ κάκιγα ἐυχόμεν<sup>Θ</sup> γενέσθαι, ὥς αἱ ἀπὸ τέτων  
 ἀπολαύοιμι. ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῆ. Νῦν δ'  
 ὀλίγοι, ὥς ὁρᾷς, ἀφικνεῖσθαι ἡμῖν· εἰρήνη γάρ. ἙΡΜ.  
 5 Ἄμεινον ἔτως, εἰ κ' ἡμῖν παρατεῖνοιτο ὑπὸ σε τὸ ὄφλημα.  
 Πλὴν ἀλλ' οἱ μὲν παλαιοί, ὦ Χάρων, οἶσθα οἷοι παρεγί-  
 νοντο ἀνδρεῖοι ἅπαντες, αἵματ<sup>Θ</sup> ἀνάπλιω, κ' τραυματίοι  
 οἱ πολλοί· νῦν δὲ ἡ φαρμάκῃ τις ὑπὸ τῷ παιδὸς ἀποδα-  
 νῶν, ἡ ὑπὸ τῆς γυναικὸς, ἡ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γα-  
 10 γέρα, κ' τὰ σκίλη· ὥχροι γὰρ ἅπαντες, κ' ἀγινεῖς, ἐδὲ  
 ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἤκυ-  
 σιν, ἐπιβελύοντες ἀλλήλοις, ὥς εἰόκασιν. ΧΑΡ. Πάνυ  
 γὰρ περιπόθητά ἐστι ταῦτα. ἙΡΜ. Οὐκ ἔν' ἐγὼ δόξαι-  
 μι αἱ ἀμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ  
 15 σῶ.

this Gain, by cheating the  
 Shades. That was impossible,  
 because each, bringing down  
 but his bare ναῦλον, or Passage-  
 Piece, could not be cheated of  
 more. The Case was, the  
 Toll of the infernal Ferry be-  
 longed not to Charon, but to  
*Æacus*, who rented it from  
*Pluto*. But Charon, being the

Collector of it, might have  
 cheated *Æacus*, when he fer-  
 ried over the Dead in such  
 Crowds, that it was hard for  
 any one, but himself, to know  
 how many he took over, at a  
 Time. This appears from *Dial.*  
*XXIII.* Paragr. 8. concerning  
*Æacus*.

#### Δ Ι Α Λ. ιϛ' Πλέτων<sup>Θ</sup> κ' Ἑρμῆ.

The four following *Dialogues* expose the abject and base Trade of  
 Legacy-Hunting.

ΠΛΟΥΤ. ΤΟΝ γέροντα οἶσθα, τὸν πάνυ γιγνηράκωτα  
 λίγω, τὸν πλεῖστον Εὐκράτην, ὃ παιδὶς  
 μὲν ἔκ εἰσιν, οἱ τὸν κλῆρον δὲ θνητῶντες πειτακισμύριοι.  
 ἙΡΜ. Ναί, τὸν Σικυώνιον φής· τί ἔν' ; ΠΛΟΥΤ. Ἐκεί-  
 5 νων μὲν, ὦ Ἑρμῆ, ζῆν ἕασον ἐπὶ τοῖς ἐπισηκονία ἔτισιν, ἃ  
 βεβίωκιν, ἐπιμετρήσας ἄλλα τοσαῦτα (εἴγε οἷόν τε ἦν) κ'  
 ἔτι πλείω· τὴς δὲ γι κόλακας αὐτῶ, Χαρίνων τὸν νέον κ'  
 Δάμωνα, κ' τὴς ἄλλης κατάσπασον ἐφίξῃς ἅπαντας.  
 ἙΡΜ. Ἀποποι αἱ δόξαι τὸ τοιῶτον. ΠΛΟΥΤ. Οὐ μὲν  
 10 ἔν', ἀλλὰ δικαιοτάτον· τί γὰρ ἐκείνοι παθόντες, εὐχονται  
 ἀποδανῆν ἐκείνους; ἡ τῶν χρημάτων ἀντιποιεῖσθαι, ἐδὲν  
 προσή-



προσέκοιτες ; ὁ δὲ πάντων ἐστὶ μιαιώτατος, ὅτι καὶ τοιαῦτα  
 εὐχόμενοι, ὅμως θεραπεύουσιν ἐν γὰρ τῷ φανερῷ καὶ νοσῶντι,  
 καὶ μὲν βυλεύονται, πᾶσι πρόδηλα· δύσειν δὲ ὅμως ὑπι-  
 σκινῶνται ἢ ἐξάσῃ, καὶ ὅλως, \* ποικίλη τις ἡ κολακεία  
 τῶν ἀνδρῶν· διὰ ταῦτα ὁ μὲν ἔγω ἀδανάτω, οἱ δὲ προα- 5  
 πίτωσαν αὐτῷ μάτην ἐπιχανόβις. ἘΡΜ. Γίλοια πείσονται,  
 πανῆργοι ὄντες· πολλὰ καμῶν· εὐ μάλα διαβυκολοῖ  
 αὐτῆς, καὶ ἐπιελπίζει· καὶ ὅλως, αἰὶ θανόντι τοικῶς, ἔρξεται  
 πολὺ μᾶλλον τῶν νέων. Οἱ δὲ ἤδη τὸν κλῆρον ἐν σφίσι  
 διηρημένοι βόσκονται, ζῶν μακαρίαν πρὸς αὐτῆς τιθέντες. 10  
 ΠΛΟΥΤ. Οὐκ ἔν· ὁ μὲν ἀποδυσάμεν· τὸ γῆρας ὥσπερ  
 Ἰόλειος, ἀνθησάτω· οἱ δὲ ἀπὸ μίσων τῶν ἐλπίδων, τὸν  
 ὄνειροποληθέντα πλεῖστον ἀπολιπόντες, ἠκέτωσαν ἤδη κακοὶ  
 † κακῶς ἀποθανόντες. ἘΡΜ. Ἀμείλησον, ὦ Πλέτων ||  
 μετελεύσομαι γὰρ σοι ἤδη αὐτῆς καὶ ἔνα ἐξῆς. Ἐπὶ δὲ 15  
 οἶμαι εἶσι. ΠΛΟΥΤ. Κατάσπα· ὁ δὲ ὃ παραπέμψει  
 ἱκασον, ἀντί γέροντι αὐδὲς ἔφη· γειόμεν.

\* ποικίλη. ] Ποικίλος, properly, signifies *party-coloured*; or, *of-divers-Colours*. And I take the Meaning to be, that the cringing Behaviour of these Men is not of a Piece; for, at the same Time that their Designs are palpable, they make Shew of the greatest Concern, by Sacrificing, &c.

† κακῶς. ] *Like Villains*.

|| μετελεύσομαι. ] The English Expression, *I-will-go-for*, seems to me to come fuller up to μετελεύσομαι than *accersam* which, strictly, signifies, *I-will-cite-before* you. Μιτέρχομαι is often taken in a more extraordinary Signification than this,

which is that of, *Ulcisor*, as τῆς φονίας τοῦ πατρὸς μετῆλθον, in *Dial. XVIII*. Which Sense, I suppose, it borrows from its more natural one of *persequor*, or *assuor*, "to overtake the Guilty."

§ παραπέμψει. ] The other Translation renders this Word, *præmittet*. But παραπέμπω most commonly signifies *deduco*, *to-attend*, or *wait-upon-a-Person-from-one-Place-to-another*; never, *præmittit*. So that παραπέμψει, here, means, (as we commonly say in English) *He-will-attend-upon*, or, *see-each-of-them*, to his Grave.

ΔΙΑΛ. ιγ'. Τερψίωνος καὶ Πλέτωνος.

ΤΕΡΨ. Τοῦτο, ὦ Πλέτων, δίκαιον, ἰμὲ μὲν τεθιάναι  
 τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ  
 ἑννηήκοντα γέροντα Θέκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιο-  
 τатон μὲν ἔν, ὦ Τερψίων, εἰ γὰρ ὁ μὲν ζῇ, μηδεὶα εὐχό-  
 μει·



μεν⊙ ἀποθανεῖν τῶν φίλων. Σὺ δὲ, παρὰ πάντα τὸν χρό-  
 νον ἐπεβόλευεις αὐτῷ, περιμένων τὸν κληρὸν. ΤΕΡΨ. Οὐ  
 γὰρ ἐχρῆν γέροντα ὄντα, κ' μηκέτι χρήσασθαι τῷ πλῆ-  
 τῳ αὐτὸν δυνάμενον, ἀπελθεῖν τῷ βίῃ, παρχωρήσαντα  
 5 τοῖς νέοις; ΠΛΟΥΤ. Καὶνὰ, ὦ Τερψίων, νομοθετεῖς, τὸν  
 μηκέτι τῷ πλῆτῳ χρήσασθαι δυνάμενον πρὸς ἡδονήν, ἀπο-  
 θνήσκειν. Τὸ δὲ ἄλλως μοῖρα κ' ἡ φύσις διατάξεν. ΤΕΡΨ.  
 Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρῆν γὰρ  
 τὸ πρᾶγμα ἐξῆς πως γίνεσθαι, τὸν πρεσβύτερον, πρὸ-  
 10 τερον, κ' μετὰ τῷτον, ὅστις κ' τῇ ἡλικίᾳ μετ' αὐτόν' ἀνα-  
 γρέφισθαι δὲ μῆδαμῶς, μῆδὲ ζῆν μὲν τὸν ὑπέργηρον, ὀδόν-  
 τας τρεῖς ἔτι λοιπῶς ἔχοντα, μόγις ὀρώντα, οἰκίταις τε-  
 τράσιν ἐπικεκυφότα, κορυζῆς μὲν τὴν ῥῖνα, λήμης δὲ τῆς  
 ὀφθαλμῶς μετὸν ὄντα, ὑδὲν ἔτι ἡδὺ εἶδόντα, ἔμψυχόν τινα  
 15 τάφον ὑπὸ τῶν νέων καταγιγνώσκον, ἀποθνήσκειν δὲ καλ-  
 λίστης, κ' ἐρῶμενιστάτης παῖσσκες. Ἄνω γὰρ ποταμῶν  
 τῷτό γε. Ἡ τὸ τελευταῖον εἶδέναι ἐχρῆν, ποτε \* κ' †  
 τιθιῇται τῶν γερόντων ἑκάστος, ἵνα μὴ μάτην ἂν ἰνίης  
 ἰθεράπεινον. Νῦν δὲ τὸ τῆς παροιμίας, Ἡ ἄμαξα τὸν  
 20 βῆν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὲν, ὦ Τερψίων,  
 πολὺ συνετώτερα γίνεται, ἥπερ σοι δοκεῖ.---Καὶ ὑμεῖς δὲ  
 τί παθόντες, ἀλλοτρίοις ‡ ἐπιχαίνετε, κ' τοῖς ἀτέκνοις  
 τῶν γερόντων § εἰσποιεῖτε, φέροντες αὐτοὺς; ταιγαρὲν γέ-  
 λωτα

\* κ' ] I can fix no satisfactory Meaning to this Particle, in this Place.

† τιθιῇται. ] I take this to be the first Fut. mid. as it were from *τιθιῇκω*. *Hedericus* gives *τιθιῇξομαι*, as well as *θανῆμαι*, as a first Fut. mid. to the Verb *θιῇσκω*: But it is to be understood, that each is borrowed to *θιῇσκω*, from similar Present Tenses; that is, as *τιθιῇξομαι* cannot really be formed from *θιῇσκω*, but from *τιθιῇκω*; so *θανῆμαι* must come from its similar Theme *θάνω*, though neither *τιθιῇκω*

nor *θάνω* are used in the Greek Tongue. This I have said, for the Sake of Beginners, who are also to observe, that all borrowed Tenses (with which the Greek Language vastly abounds) are formed from their natural Present Tenses generally out of Use; as *ἔρχομαι* hath the Fut. 1. mid. *ἐλευσομαι* from *ἐλεύθω*, not used.

‡ ἐπιχαίνετε. ] Ἐπιχαίνετε, *inbiatis*. *Bourdel.* from a MS.

§ εἰσποιεῖτε. ] Ἐισποιεῖν, says *Stephanus*, sonat *facio-intra*, i. e. *facio-ut-sit-intra*, &c. velut *introduco*; and hence, he shews, it



λωτα ὀφλισκάνετε, πρὸς ἐκείνων κατορυττόμενοι· τὸ καὶ πραγ-  
 μα τοῖς πολλοῖς ἡδισον γίνεται. Ὅσον γὰρ ὑμῖς ἀποθα-  
 νεῖν εὐχισθε, τοσούτω ἅπασιν ἡδὺ προαποθανεῖν ὑμᾶς αὐ-  
 τῶν. Καὶ νῦν γὰρ τινὰ ταύτην τέχνην ἐπιμενοῦκατε, γραῶν  
 καὶ γερόντων ἱρῶντες, καὶ μάλιστα, εἰ ἄτεκνοι εἴεν· οἱ δὲ ἔ- 5  
 τεκνοι, ὑμῖν ἀνέραστοι.---Καὶ τοι πολλοὶ ἤδη τῶν ἐρωμένων  
 συνέντες ὑμῶν τὴν πανουργίαν τῷ ἔρωτι, ἢ καὶ τύχῳσι  
 παῖδας ἔχοντες, μισεῖν αὐτοὺς πλάττονται, ὥς καὶ αὐτοὶ  
 ἐραστὰς ἔχουσιν. Εἴτα ἐν ταῖς διαθήκαις, ἀπεκλείσθησαν  
 μὲν οἱ πάλαι δωροφορήσαντες, ὁ δὲ παῖς, καὶ ἡ φύσις, 10  
 ὥσπερ ἐστὶ δίκαιον, κρατῦσι πᾶντων· οἱ δὲ, ὑποπρίσσι  
 τὴν ὀδόντας, ἀποσφυγόντες. ΤΕΡΨ. Ἀληθῆ ταῦτα  
 φῆς.---Ἐμὲ γυν. Θέκριτε πόσα κατέφαγεν, αἰετὶς θή-  
 ξεσθαι δοκῶν, καὶ ὅποτε εἰσίοιμι, ὑποσέων, καὶ μύχιόν τι  
 καθάπερ ἐξ ὧν νεοτὶς ἀτελὴς ὑποκρῶζων; ὥς ἔγωγε ὅσον 15  
 αὐτίκα οἴομαι ἐπιθήσειν αὐτὸν τῆς σοφῆς, ἐπιμποιῶ τὰ  
 πολλὰ, ὥς μὴ ὑπεράλλοιλό με οἱ ἀντεραγαὶ τῇ μιγα-  
 λοδωρεῇ. Καὶ τὰ πολλὰ ὑπὸ φροντίδων ἀγρυπνῶ ἐκεί-  
 μνην, ἀρίθμων ἕκαστα, καὶ διατάττω. Ταῦτα γυν. μοι καὶ  
 τῷ ἀποθανεῖν αἴτια γένηται, ἀγρυπνία καὶ φροντίδες· ὁ 20  
 δὲ τοσούτον μοι δέλεαρ καταπινὼν ἐφείσκει θάπτομένῳ πρῶτον  
 ἐπιγελῶν. ΠΛΟΥΤ. Ἐυγε, ὦ Θέκριτε, ζῶης ἐπιμήκιστον,  
 πλεοντῶν ἅμα, καὶ τῶν τοιούτων καταγελῶν· μὴ δὲ πρότερον  
 γε σὺ ἀποθάνοις, ἢ περιπέμψεις πάντας τὴν κόλακαας.  
 ΤΕΡΨ. Τῆτο μὲν, ὦ Πλάτων, καὶ ἐμοὶ ἡδισον ἤδη, εἰ καὶ 25  
 Χαριάδης προτεθνήξεται Θέκριτε. ΠΛΟΥΤ. Θάρρει, ὦ  
 Τερψίων. Καὶ Φείδων γὰρ καὶ Μέλανθος, καὶ ὅλως ἅπαντες,  
 περιελύσσονται αὐτῷ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ.  
 Ἐπαιῶ ταῦτα.---Ζῶης ἐπιμήκιστον, ὦ Θέκριτε.

it hath been used to signify  
*adopto*, to *adopt*, or *fix* a Person  
*in* one's Family. But it appears  
 from his Quotations that, when  
 it signifies to *adopt*, it hath af-  
 ter it the Accufative Case of the  
 Person; and, indeed, here, I  
 think one cannot but understand  
 ὑμᾶς. The received Sense of  
 εἰσποιοῖτε, here, hath been,

*vosmet - in - adoptionem-traditis*,  
 which, in my Translation, I al-  
 ter no other Way, than by put-  
 ting *inducitis* instead of *traditis*.  
 And yet, after all, I cannot  
 help thinking, that, here (if  
 we consider the Dative Case  
 ἀτέκνοις) εἰσποιοῖτε will bet-  
 ter signify *vosmet-insinuat*.



## ΔΙΑΔ. ιδ. Ζηνοφάντε κ' Καλλιδημίδε.

- ΖΗΝ. ΣΥΤ δὲ, ὃ Καλλιδημίδε, πῶς ἀπέθανες; ἐγὼ μὲν  
 γὰρ, ὅτι παράσιτ' ὦν Δεινίε, πλείον τῷ ἱκα-  
 νῷ ἔμφαγών, ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποδηήσκοιτί  
 μοι. ΚΑΛ. Παρῆν, ὃ Ζηνοφάντες. Τὸ δὲ ἔμειον, παρα-  
 5 δοξόν τι ἐγένετο. Οἶσθα γὰρ κ' σύ πως Πτοιόδωρον τὸν  
 γέροντα. ΖΗΝ. Τὸν ἄτικνον, τὸν πλεόντιον, ὃ σε τὰ πολ-  
 λα ἤδειν συνόντα; ΚΑΛ. Ἐπειὸν αὐτὸν αἰεὶ ἰδεράπειον,  
 ὑπισχινῶμαι \* ἐπ' ἔμοι τῷ κληρονόμῳ τιθήξαι· ἐπὶ  
 δὲ τὸ πρᾶγμα ἐς μήκισον ἐπιγίνετο, κ' ὑπὲρ τὸν Τιθωνὸν ὃ  
 10 γέρον ἐξῆ, ἐπιτόμον τινα ὁδὸν ἐπὶ τὸν κλῆρον ἐξείρου.  
 Πριάμεν γὰρ φάρμακον, ἀνέπεισα τὸν οἶνοχόον, ἐπειδὴν  
 ταχιστα ὁ Πτοιόδωρος αἰτήσῃ πωλεῖν (πίνει δὲ ἐπιεικῶς)  
 ζωρότερον ἐμβαλλόντα ἐς κύλικα, ἔτοιμον ἔχειν αὐτὸ κ'  
 ἐπιδῆναι αὐτῷ. Εἰ δὲ τῷτο ποιήσεις, ἐλευθερον ἴπαμο-  
 15 σάμην ἀφίσκιν αὐτόν. ΖΗΝ. Τί ἔν ἐγένετο; πᾶν γάρ  
 τι παραδοξὸν ἐρεῖν ἰσικας. ΚΑΛ. Ἐπεὶ τοῖον λησάμενοι  
 ἤκομεν, δύο ἤδη ὁ μαιρακίσκος κύλικας ἔτοιμος ἔχων, τὴν  
 μὲν τῷ Πτοιόδωρῳ τὴν ἔχουσαν τὸ φάρμακον, τὴν δ' ἑτέραν  
 ἔμοι, σφαλεῖς ἐκ οἷδ' ὅπως, ἔμοι μὲν τὸ φάρμακον, Πτοιό-  
 20 δωρῷ δὲ τὸ ἀφάρμακτον ἐπέδωκεν. Εἵτα ὁ μὲν ἔπινεν· ἐγὼ  
 δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖ' αὐτ' ἐκεί-  
 νου νεκρός. — Τί τῷτο γελαῖς, ὃ Ζηνοφάντες; κ' μὴν ἐκ ἔδει  
 γε ἑταίρῳ ἀνδρὶ ἐπιγελαῖν. ΖΗΝ. Ἀγεῖα γὰρ, ὃ Καλλι-  
 δημίδε πέποιθας. Ὁ γέρον δὲ τι πρὸς ταῦτα; ΚΑΛ.  
 25 Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον. Εἵτα συνεί-  
 οῖμαι τὸ γεγενημένον, ἐγέλα κ' αὐτὸς οἶα γε ὁ οἶνοχόος εἴρ-  
 γασαι. ΖΗΝ. Πλὴν ἀλλ' ὅδε σε τὴν ὁδὸν ἐπιτόμον ἐχρῆν  
 τραπέσθαι. Ἦκε γὰρ ἄν σοι διὰ τῆς λεωφόρου ἀσφαλίστρων,  
 εἰ κ' ὀλίγῳ βραδύτερος ἦν.

\* ἐπ' ἔμοι τῷ κληρονόμῳ.]  
*Me herede. Much the same*  
*Way, doth Budæus (as Stephanus*  
*observes) render ἐπὶ παῖσι δυὸ*  
*τελευτῶν, decedens, reliquit*  
*duobus filiis; and Stephanus,*  
*in the Class of Phrases where*  
*ἐπὶ is taken for cum, quotes*

*this out of Herodian, τῆς ἐπὶ*  
*παῖσι διαδόχοις τελευτήσαν-*  
*τας, who died, leaving Chil-*  
*dren their Successors. Though it*  
*still appears to me a harsh and*  
*extraordinary Mode of Expres-*  
*sion.*



Δ Ι Α Δ. ιε'. Κνήμων· κὶ Δαμνίππε.

KNHM. **Τ**Οὔτο ἐκείνο τῆς παροιμίας, Ὁ νεβρός τὸν  
 λείψα. ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνή-  
 μων; KNHM. Πυνθάνη, ὅ, τι ἀγανακτῶ; κληρονόμον  
 ἀκῶσι· καλαλίλοιπα, καλασοφισθεῖς ὁ ἄθλι·, ὅς ἐβυ-  
 λόμην ἂν μάλιτα σχεῖν τὰμά, παραλιπών. ΔΑΜ. Πῶς  
 τὺτ' ἰγύνειο; KNHM. Ἐρμόλαον τὸν πάνυ πλῆσιον ἄτικ-  
 νον ὄψα, ἰδιεράπειον \* ἐπὶ θανάτῳ· κἀκεῖ·, ἐκ ἀηδῶς  
 τῇν θεραπείαν προσείλο. Ἐδοξε δὴ μοι κὶ σοφὸν τὺτ' εἶ-  
 ναι, δίδου διαθήκας ἐς τὸ φανερόν, ἐν αἷς ἐκείνῳ καλα-  
 λίλοιπα τὰμά πάλια, ὡς κἀκεῖ·, ζηλώσει, κὶ τὰ αὐτὰ  
 πρᾶξει. ΔΑΜ. Τί ἔν δὴ ἐκεῖ·; KNHM. Ὁ, τι μὲν  
 † ἔν αὐτὸς ἐνέγραψε ταῖς ἐαυτοῦ διαθήκαις, ἐκ οἶδα.  
 Ἐγὼ γὰρ ἄφνω ἀπείδανον, τῷ τέγεος μοι ἐπιπιστόν·, κὶ  
 νῦν Ἐρμόλαος ἔχει τὰμά, ὥσπερ τις || λάβραξ, κὶ τὸ †  
 ἄγκυρον τῷ δελιάλῃ συγκατασπᾶσας. ΔΑΜ. Οὐ μόνον,  
 ἀλλὰ κὶ αὐτόν σε τὸν ἀλγία. Ὡς σοφισμα καλὰ σιαντοῦ  
 συνέθεικας. KNHM. Ἔοικα. Οἰμώζω τοιγαρῶν.

\* ἐπὶ θανάτῳ.] *Sub mor-  
 tem*, i. e. *imminente morte*. In  
 this, I follow the other *Transla-  
 tion*, having nothing certain to  
 offer to the contrary, except that  
 I intirely doubt, whether ἐπὶ  
 hath, ever before, been used, in  
 such a Sense, and, therefore,  
 think it a very strained Accep-  
 tation of it. It may, perhaps,  
 with some Reason, be taken for  
*propter*, as in the Phra'ses,  
 ἐπ' ἀγάθῳ, and ἐπὶ κερδεῖ,  
 but that, probably, *Lucian*, if  
 he had intended that Sense,  
 would have chosen to say,  
 ἐπὶ κλήρῳ. I should think, "*us-  
 que ad, even to, θανάτῳ*, 'his  
 very Death.' a natural Sense,  
 but that, then, it should be  
 θάνατον. Yet *Stephanus* says,

that the Dative Case for the Ac-  
 cusative, after ἐπὶ, is used, and  
 instances in the Expression,  
 συνλαμβάνειν ἐπὶ θανάτῳ,  
 in *Lucian*, which you may find  
 in *Dial. XVIII*. These I pro-  
 pose, but as Conjectures; though,  
 perhaps, this last Sense amounts  
 to somewhat more.

† ἔν.] *Therefore*, i. e. *because*  
 you left him your Fortune.  
 This ἔν is, with a little Sort of  
 Humour, repeated by *Cnemon*.

|| λάβραξ.] *Lupus, the Pike-  
 fish*.

† ἄγκυρον τῷ δελιάλῃ.]  
*The Hook*, by which he thought  
 to catch *Hermolaus*, was his  
*Last Will*; and the *Bait* was  
 his Fortune, which he pretended  
 to leave him.



Δ Ι Α Λ. ις' Χάρων⊕ κ' Ἑρμῆ.

*Charon and Mercury stripping the Shades, before they take them aboard.*

- ΧΑΡ. **Α** Κέσαίε ὡς ἔχει ὑμῖν τὰ πράγματα. Μικρὸν ὑμῖν, ὡς ὁράτε, τὸ σκαφίδιον, κ' ὑπόσθερόν ἐστι, κ' διαρρεῖ τὰ πολλὰ κ' ἦν τραπῇ ἐπὶ θάτερα, οἰχήσεται περιβραπέν. Ὑμεῖς δὲ τοσῶτοι ἅμα ἤκειε, πολλὰ ἐπιφερόμενοι ἕκαστος. Ἦν ἔν μὲν τέτων ἐμῶν, δίδια μὴ ὑστερον μέλανόσσει, κ' μάστιγα ὅποσοι νῆν ἔκ ἐπίσασθε. ΝΕΚΡΟΙ. Πῶς ἔν ποιησάντες εὐπλοήσομεν; ΧΑΡ. Ἐγὼ ὑμῖν φράσω. Γυμνὸς ἐπιβαίνειν χρὴ, τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡόνος καλαλιπόνιας. Μόλις γὰρ ἂν κ' 10 ἔτω δέξαίλο ὑμᾶς τὸ πορθμεῖον.—Σοὶ δὲ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τέττε μηδὲνα παραδέχασθαι αὐτῶν, ὅς ἂν μὴ ψιλὸς ᾖ, κ' τὰ \* ἐπιπλα, ὥσπερ ἔφην, ἀποβαλόν. Παρὰ δὲ τὴν ἀποβάθραν ἐγὼς, διαγίνωσκε αὐτὸς, κ' ἀναλαμβάνει, γυμνὸς ἐπιβαίνειν ἀναγκάζων. ἙΡΜ. Εὐ λέγεις. Καὶ 15 ἔτω ποιήσομεν.—Καὶ ἔτοσὶ τίς ὁ † πρῶτός ἐστι; ΜΕΝ. Μένιππ⊕ ἐγωγε. Ἄλλ' ἰδὲ ἡ πῆρα μοι, ὦ Ἑρμῆ, κ' τὸ βάκιρον, ἐς τὴν λίμνην § ἀπορρίφθη, τὸν τρίβωνα δὲ ἔδ' ἐκόμισα, ἔν ποιῶν. ἙΡΜ. Ἐμβαινε, ὦ Μένιππε, ἀνδρῶν ἄριστε, κ' τὴν προεδρίαν ἔχει παρὰ τὸν κυβερνήτην ἐφ' 20 ὑψηλῇ, ὡς ἐπισκοπῆς ἅπαντας.—Ὁ καλὸς δ' ἔτ⊕ τίς ἐστι; ΧΑΡ. Χαρμόλειος ὁ Μεγαρικὸς ἐπέρας⊕, § τὸ φίλημα διδάλαντον ἦν. ἙΡΜ. Ἀπόδυθι τοιγαρὲν τὸ κάλλ⊕, κ' τὰ χεῖλη αὐτοῖς φιλήμασι, κ' τὴν κόμην τὴν βαδεῖαν, κ' τὸ ἐπὶ τῶν παρειῶν ἐρύθημα, κ' τὸ δέρμα ὅλον. 25 Ἐχει καλῶς, εὐζωνος εἶ, ἐπιβαίνει ἤδη. Ὁ δὲ τὴν πορ-

\* ἐπιπλα.] What we call, in *English*, *Moveables*; but, strictly, such Things as can be carried aboard a Ship, the Word being derived from ἐπὶ, and πλέω, *navigo*.

† πρῶτός.] *Menippus*, as has been already observed, hangd himself. As he, therefore, left the World, of his own Accord, he is, here, represented as

coming boldly on, the foremost to the Ferry.

§ ἀπορρίφθη.] It must be read ἀπερρίφθη, the Aor. i. pass.—*Bourdelotius* has it ἀπορρίφθω, and says, “Sana lectio, quam inutiliter tentant.” But, be it never so found, I confess, I know not, in what Mood, Tense, and Person, to find it.

Φυρίδα



Φυρίδα ἑτοσί, κ' τὸ διαδήμα, ὁ βλοσυρὸς, τις ἂν τυγχά-  
νεις; ΛΑΜΠ. Λάμπιχ·, Γελαῖαν || τύρανν·. ἙΡΜ.  
Τί ἔν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί  
ἔν ἔχεῖν, ὦ Ἑρμῆ, γυμνὸν ἦκειν τύραννον ἄνδρα; ἙΡΜ.  
Τύραννον μὲν ὕδαμῶς, νεκρὸν δὲ μάλα· ὥς ἀπόδω ταῦτα. 5  
ΛΑΜΠ. Ἰδὲ σοὶ ὁ πλῆτ· ἀπὲρξ' ἵπται. ἙΡΜ. Καὶ τὸν  
τύφον ἀπὲρξιψον, ὦ Λάμπιχε, κ' τὴν ὑπεροψίαν· βαρῆσει  
γὰρ τὸ πορθμῖον συνεμπισόλα. ΛΑΜΠ. Οὐκᾶν, ἀλλὰ  
τὸ διαδήμα ἱασόν με ἔχειν, κ' τὴν ἰφεστρίδα. ἙΡΜ.  
Οὐδαμῶς, ἀλλὰ κ' ταῦτα ἄφεις. ΛΑΜΠ. Εἶεν. Τί ἔτι; 10  
πάντα γὰρ ἀφῆκα, ὡς ὄρεᾶς. ἙΡΜ. Καὶ τὴν ὠμότητα,  
κ' τὴν ἀνοιαν, κ' τὴν ὕβριν, κ' τὴν ὀργὴν, κ' ταῦτα ἄφεις.  
ΛΑΜΠ. Ἰδὲ σοὶ, φίλός εἰμι. ἙΡΜ. Ἑμδαίνει ἤδη.—  
Σὺ δὲ ὁ παχὺς, ὁ πολύσαρκ·, τίς εἶ; ΔΑΜ. Δαμασίας  
ἀθλητῆς. ἙΡΜ. Ναὶ ἔοικας. Οἶδα γὰρ σε πολλάκις 15  
ἐν ταῖς παλαῖσταις \* ἰδῶν. ΔΑΜ. Ναὶ, ὦ Ἑρμῆ. Ἀλ-  
λὰ παραδέξαί με γυμνὸν ὄντα. ἙΡΜ. Οὐ γυμνὸν, ὦ βέλ-  
τις, τοσαύτας σάρκας περιβεβλημένον· ὥς ἀπόδυθι αὐ-  
τάς, ἐπεὶ καλαδύσεις τὸ σκάφ·, τὸν ἕτερον πόδα ὑπερδεῖς  
μόνον. Ἀλλὰ κ' τὰς γιφάνους τέτθς ἀπὲρξιψον, κ' τὰ 20  
κηρύγμχλια. ΔΑΜ. Ἰδὲ σοὶ γυμνός, ὡς ὄρεᾶς, ἀληθῶς  
εἰμι, κ' † ἰσοστάσι· τοῖς ἄλλοις νεκροῖς. ἙΡΜ. Οὕτως  
ἄμεινοι ἀδαρῆ εἶναι, ὥς ἔμδαίνει.—Καὶ σὺ δὲ τὸν πλῆττον  
ἀποδέμειν·, ὦ Κράτων, κ' τὴν μαλακίαν δὲ προσέτι, κ'  
τὴν τρυφήν, μηδὲ τὰ ‡ ἐνλάφια κόμιζε, μηδὲ τὰ τῶν προ- 25  
γόνων

[τῦραννος.] King, in the original Signification of the Word.

\* ἰδῶν.] Mercury had seen him in the *Palæstræ*, because he was the God of Wrestling.

† ἰσοστάσι·.] *Par-pondere*. I cannot see, why the other Translation renders it *simili figurâ*, when the Word is plainly compounded of ἰσός, *æqualis*, and στάμη, *Statera*, a Balance; or, rather, ἵσημι, *pondere*; which Signification of ἵσημι is to be found in *Stephanus*.

‡ ἐνλάφια.] Nor do I know, why this hath been rendered *epitaphia*. When the Dead had been great Men, or Officers of the State, their ἐνλάφια, or *Funeral Garments*, were the Robes or Drefs that belonged to their Office or Station, and must, therefore, have been grand and costly. So, when *Misenus*, *Æneas's* Trumpeter, lies dead, in *Virgil*, the Poet says,

*Purpureasq; super vestes, velamina nota*  
Conjiciunt.



- γόνων ἀξιώματ' αἶα. Κατάλιπε δὲ καὶ γένε', καὶ δόξαν, καὶ εἰ-  
 πολεῖ σε ἡ πόλις ἀνεκέρυξεν \* εὐεργέτην δηλονότι, καὶ τὰς  
 τῶν ἀνδραγίων ἐπιγραφάς, μηδὲ ὅτι μέγα τάφον ἐπὶ σοι  
 ἔχουσαν λέγει. Βαρύνει γὰρ καὶ ταῦτα μνημονεύόμενα. ΚΡΑΤ.  
 5 Οὐκ ἐκὼν μὲν, ἀπορρίψω δέ. Τί γὰρ ἂν καὶ παύσομαι;  
 ἙΡΜ. Βαβαί. Σὺ δὲ ὁ ἑνοπλος, τί βέλεις; ἢ τί τὸ τρέ-  
 παιον τῷτο φέρεις; † ΚΡΑΤ. Ὅτι ἐνίκησα, ὦ Ἑρμῆ,  
 καὶ ἡρίσευσα, καὶ ἡ πόλις ἐτίμησέ με. ἙΡΜ. Ἄφες ἐν γῇ  
 τὸ τρέπαιον. Ἐν ἅδ' αὖ γὰρ εἰρήνη, καὶ ἔδ' ἐν ὅπλων δεήσει.—  
 10 Ὁ σεμνὸς δὲ ἔτος ἀπὸ γε τῷ σχήματι, καὶ † βρενθύμενος,  
 ὁ τὰς

And, when *Pallas*, the General of the *Arcadians*, lies in the same Condition,

*Tum geminas vestes ostroque auroque rigentes  
 Extulit Aeneas.*

\* εὐεργέτην.] *Beneficium*. The Word, *Benefactor*, hath not been used by any Classical Writer, though *Malefactor* has; which is odd. And yet I cannot but think it a just and natural Word, and the most expressive of εὐεργέτης.

† ΚΡΑΤ.] A MS. hath it ΝΕΚΡΟΣ. *Græc.*—And it must be right so: For *Craton* threw down all he had, before; upon which *Mercury* challenges this Shade in Armour, whoever he was, with his Βαβαί. Σὺ δὲ ὁ ἑνοπλ.—Which plainly shews, that he now speaks to another. It is no Matter for his Name.

‡ βρενθύμενος.] The Verb βρενθύμαι is allowed, on all Hands, to come from βρενθός; which, according to *Aristotle* (as *Stephanus* observes) is a Sea-bird: *Επὶ οἱ ἀπὸ τῆς θαλάσσης ζῶντες πολέμιοι ἀληλοῖς, οἷον βρενθός, καὶ λαρός.*

*Arist. Hist. Animal. Lib. ix. c.*

8. Which Words βρενθός, καὶ λαρός *Pliny* (*Lib. x. c. 74.*) renders by *Anates* & *Gaviae*. Now, as *Aristotle* makes the βρενθός, a mere Sea-bird, I cannot think that *Anas*, signifying a common Duck or Drake, can be the Latin of it; so that, by *Anates*, *Pliny* must mean some Sea-birds of the Duck or Drake-Kind. As, then, Birds of this Kind have Nothing, in which a Man can naturally be compared to them, except that *slow Pace*, in which they put one Foot, as it were deliberately, before the other; or that *circumspect Look*, by which they seem to take Notice of the Objects, not only before, but on each Side of them; or that *harsh, grumbling Noise* which they make, as they go along: I say, these being the principal Instances in which a Man can imitate them, βρενθύμαι (strictly, *Brenthum-ago*, I carry-my-self-like-a-Brenthus) must, in its full Sense, mean, I stalk along, observing every Thing I meet, and grumbling and muttering, as I go; which Signification, in the Participle βρενθύμενος, is very applicable to a Philosopher,



ὁ τὰς ὀφρῦς ἐπηρεκώς, ὁ ἐπὶ τῶν φροσίδων, τίς ἐστίν, ὁ τὸν βαδὺν πώγωνα καθιδέμενος; MEN. Φιλόσοφος· τις, ὦ Ἑρμῆ, μᾶλλον δὲ γόης, κ' τεραλείας μετὸς· ὥς ἀπόδυσον κ' τῆτον, ὅψι γὰρ πολλὰ κ' γελοῖα ὑπὸ τῷ ἱμαλίῳ κρυπτομένα. EPM. Καλὰ δὲ σὺ τὸ σχῆμα πρῶτον, εἴτα κ' 5 ταῦτα πάντα.—ὦ Ζεῦ, ὅσῃ μὲν τὴν ἀλαζονείαν κομίζει, ὅσῃ δὲ ἀμαθείαν, κ' ἔριν, κ' κεινοδοξίαν, κ' ἐρωλήσεις ἀπέρες, κ' \* λόγους ἀκανθώδεις, κ' ἐννοίας πολυπλόκους; ἀλλὰ κ' μαλαιοποιίαν μάλα πολλήν, κ' λῆρον ἐκ ὀλίγον, κ' ὕδατος, κ' μικρολογίαν· ἢ Δία, κ' χρυσίον γε τετρί, κ' ἡδυπάθειαν 10 δὲ, κ' ἀναισχυρίαν, κ' ὄργην, κ' τρυφήν, κ' μαλακίαν· εἰ λήλθῃ γὰρ με, εἰ κ' μάλα περιεκρύπτῃς αὐτά. Καὶ τὸ ψεῦδος δὲ ἀπόδῃ, κ' τὸν τυφόν, κ' τὸ οἶσθαι σε ἀμείνονα εἶναι τῶν ἄλλων. Ὡς εἴγε πάντα ταῦτα ἔχω· ἐμβαίνοις, ποῖα πενήκοντες δέξαιτο ἂν σε; ΦΙΑ. Ἀπολίδεμαι 15 τοῖσιν αὐτά, ἐπεὶ περ ἔτω κελύεις. MEN. Ἀλλὰ κ' τὸν πώγωνα τῆτον ἀποθίσδω, ὦ Ἑρμῆ, βαρύν τε ὄντα, κ' λασίον, ὥς ὀρεῖς. Πείτε μιν τρίχας εἰς τὴν τελευτήν. EPM. Εὖ λέγεις. Ἀπόδῃ κ' τῆτον. ΦΙΑ. Καὶ τίς ὁ ἀποκείρων ἔσται; EPM. Μένιππος ἕτοσσι, λαβὼν πέλκεον 20 τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν † ἐπικόπῃ τῇ ἀναδάδρᾳ χρησαμένος. MEN. Οὐκ, ὦ Ἑρμῆ, ἀλλὰ πείρονά μοι ἀνάδος, γελοϊότερον γὰρ τῆτο. EPM. Ὁ πέλκευς ἱκανός.— MEN. § Εὖγε, ἀνδρεπινώτερον γὰρ νῦν ἀναπέφηνας, ἀπο-  
θίμενος

Philosopher, as it is expressive of his *Gait*, his *Looks*, and his *Grumbling* at Mankind.

I do not know how to express the above Meaning, in *Latin*, otherwise than by *fastuose-se-gereus*, which is the Sense, most usually, attributed to this Word, by our Lexicons.

It may not be amiss, here, to observe, that *Lucian* uses this Participle, not only in a Neuter Sense, as in this Place, but also in an Active, when, in *Timon*, he says (and of a Philosopher too) κ' βρενθυόμενος· τὶ πρὸς αὐτόν. In which Place, βρενθυόμενος, having τὶ after it, retains no

more of its full and natural Signification of *Brenthum-agens*, than what relates to the *Noise* the *Brenthus* makes, and so can mean no more than *Muttering* or *Grumbling* somewhat to himself.

\* λόγους ἀκανθώδεις.] *Thorny Arguments*, because they are entangled like *Thorns*, or very perplexed; or, perhaps, because One knows not where to take Hold of them.

† ἐπικόπῃ.] *A Chopping Block*.

§ Εὖγε.] If we are to take the Text, as it stands, *Menippus*, here, having chopped off the



θέμενος αὐτῷ τὴν \* κινάβραν. Βάλει μικρὸν ἀφίλωμαι κ' τῶν ὀφρύων ; ἙΡΜ. Μάλιστα. Ὑπὲρ τὸ μέτωπον γὰρ κ' ταῦτας ἐπῆρκει, ἐκ οἷδ' ἐφ' ὅτῳ † ἀναλείνων ἰαυλόν. Τί τῆτο ; κ' δακρύεις, ὦ κἀδαρμα ; κ' πρὸς θάνατον ἀπο-  
 5 δειλιάς ; ἔμβηθι δ' ἔν. ΜΕΝ. Ἐν ἔτι τὸ βαρύνταλον ὑπὸ μάλης ἔχει. ἙΡΜ. Τί, ὦ Μένιππι ; ΜΕΝ. Κολακείαν, ὦ Ἑρμῆ, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΛ. Οὐκᾶν, κ' σὺ, ὦ Μένιππι, ἀπόδω τὴν ἑλευθερίαν, κ' ‡ παρ-  
 10 ρήσιαν, κ' τὸ ἄλυπον, κ' τὸ γυναικόν, κ' τὸν γέλωτα. Μόνος γὰρ τῶν ἄλλων γελάς ; ἙΡΜ. Μηδαμῶς. Ἀλλὰ κ' ἔχει ταῦτα, κῆφα γὰρ κ' πᾶν εὐφορα ὄντα, κ' πρὸς τὸν

*Philosopher's Beard*, must be supposed to turn to *Mercury*, and say, *O brave!* for now you have made him appear, or look, more like-a-Man, ἀποδέμενος αὐτῷ τὴν κινάβραν, having put away, that is, taken off, his Dirt ; in which Speech, *Menippus* attributes his own Action to *Mercury*, as he had executed it under his Direction, and, besides, would, as it were, pay *Mercury* a Compliment, by giving him the Honour of it.

The other Translation says, *Euge! Humanior nunc appares, deposito hircino fætere*, taking no Notice of αὐτὸν, and as if *Menippus* spoke to the *Philosopher*. Besides, ἀναφαίνω never signifies *appareo*. But, were I allowed to alter the Text, I should think the Whole would stand much more naturally thus: ἙΡΜ. Ὁ πέλεις ἱκανός- -Εὐγε! ἀνθρωπινώτερον γὰρ νῦν ἀναπέφνης, ἀποθέμενος αὐτῷ τὴν κινάβραν. ΜΕΝ. Βάλει μικρὸν ἀφίλωμαι κ' τῶν ὀφρύων ; ἙΡΜ. Μάλιστα, ἔς.

\* κινάβραν. ] Κινάβρα is reckoned, properly, to signify,

κύνων βρωσίς, the Food of Dogs. As Dogs, then, are fond of keeping or hiding their Meat, till it stinks, I suppose that any Thing, that is dirty and stinking, might have been called κινάβρα ; (though *Stephanus* gives us no Instance of the Use of the Word, except in this very Place) and it seems also, that it is for this Reason, that the Stench from the Arm-pits (if I may so call them) of Goats, hath been called by this Name, as *Suidas* and *Hesychius* say it is.—Were I allowed to make a new Latin Word, and to understand κινάβρα, in my own Way, I would, from a Consideration of the very Thing *Lucian* here calls by that Name (which certainly is the *Philosopher's Beard*) render it, *hirsutiem-olentem*, his stinking-Shag of a Beard.

† ἀνατείνων.] The strict Rendering is, *sursum-extendens*, stretching - himself - upward, by which is meant his assuming an high, or haughty Air.

‡ παρρησίαν.] A Freedom of Speech, that is, the Speaking One's Mind boldly.

|| κα-



|| κατάπλεν χρήσιμα.—Καὶ ὁ ῥήτωρ δὲ σὺ, ἀπόβη τῶν  
 ῥημάτων τὴν τοσαύτην ἀπεραντολογίαν, κ' \* ἀντιθέσεις, κ'  
 † παρισώσεις, κ' ‡ περιόδους, κ' \*\* βαρβαρισμούς, κ' τ'  
 ἄλλα ||| βάρη τῶν λόγων. PHT. Εἶν, ἰδὲ, ἀποβήδηναι.  
 EPM. Εὖ ἔχει. Ὡς γὰρ λυεῖ τὰ ἀπόγεια, τὴν § ἀποβάθραν 5  
 ἀνελώμεθα, τὸ ἀγκύριον ἀνισπάζομαι, πείτασον τὸ ἱστίον,  
 εὐθύνει, ὃ πορθιμῆν, τὸ πεδάλιον. Ἐν παύσῃ.—Τί οἰμώ-  
 ζεις, ὦ μάταιοι, κ' μάστιγα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν

|| καταπλεν.] Properly a  
*Passage-by-Water-downward*;  
 and so taken here, as they were  
 to sail down to Hell. I know  
 not how to call it in *Latin*.

\* ἀντιθέσεις.] An *Antithesis*,  
 according to *Aristotle*, is a  
 Figure in Rhetoric, implying a  
 Contrariety, both in the Words  
 and the Sense, or in one or  
 other of them. For Example:  
 “It is not just that this Man,  
 “possessing my Wealth, should  
 “be rich; and that I, parting  
 “with what I have, should be  
 “a Beggar.” *Arist. Rhet.*  
 Here *Parting-with*, is opposed  
 to *Possession*, and *being rich*, to  
*being a Beggar*.

† παρισώσεις.] The *Paris-  
 fosis* is another Figure, whereof  
 the Parts are neither alike, nor  
 contrary, but equal. For Ex-  
 ample: *They will not fight, ei-  
 ther because they want Men, or  
 because they want Money.* *Arist.*  
*ibid.* Here the *Want of Money* is  
 neither like, nor contrary to,  
 the *Want of Men*; but both are  
 equally good Reasons, for not  
 undertaking a War.

‡ περιόδους.] A *Period* is a  
 compleat Sentence. The Rhe-  
 toricians took great Pains to  
 make their Periods, or Sen-  
 tences, full and harmonious, so  
 as that they may be spoken with  
 Ease, and heard with Pleasure,  
 which they justly reckoned no

inconsiderable Part of their O-  
 ratory.

\*\* βαρβαρισμούς.] *Eusta-  
 thius*, upon *Il. 2.* says, that a  
 “*Barbarism* is a wrong Pro-  
 “nunciation of Words and  
 “Tones.” Probably, then,  
 the Orators in *Lucian's Days*,  
 like some in ours, corrupted the  
 true and natural Pronunciation  
 of their Words, out of an Affec-  
 tation of fine Speaking, and so  
 made *Barbarisms*.—I have  
 often heard one, who would pass  
 for a very fine Speaker in a *Cof-  
 fee-house*, swear aloud, that  
 there was not a single Tittle of  
 Truth, in any one *Noose Perper*.  
 We now are never shocked with  
 the Name, or Idea, of *Tyranny*  
 upon our Stage, both being dis-  
 guised in that elegant Word,  
*Terrany*: And some Clergy-  
 men, otherwise good Preachers,  
 before they begin their Ser-  
 mons, pray, “That in all their  
 Works *buggun, continoed, &c.*  
 they may *glorryfee* (God's) *bolly*,  
 &c.

||| βάρη.] *Weights*. Ironi-  
 cally, because affected Figures,  
 and barbarous Pronunciations,  
 are the silly and vile Levities of  
 Oratory.

§ ἀποβάθραν.] *Dr. Potter*  
 says it was a *Stepping-board* laid  
 from the Ship to the Shore,  
 which the Name also implies.

πώγωνος



πώγωνα διδηωμένος ; ΦΙΛ. \* Ὅτι, ὦ Ἑρμῆ, ἀθάνατον  
 ὤμην τὴν ψυχὴν ὑπάρχειν. MEN. Ψεύδεται. Ἀλλὰ  
 γὰρ ἔοικε λυπιῖν αὐτόν. ἙΡΜ. Τὰ ποῖα ; MEN. Ὅτι  
 5 μηκέτι διειπνήσει πολυειλή διῖπνα, μηδὲ νύκτωρ ἐξιὼν,  
 5 ἄπαντας λαιδάνων, τῷ ἱματίῳ τὴν κεφαλὴν καλιλήσας,  
 περιέεισιν ἐν κύκλῳ τὰ χαμαιλυπιῖα καὶ ἔωδιν ἐξαπαλῶν  
 τὰς νέας, ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. Ταῦτα λυπιῖ  
 αὐτόν. ΦΙΛ. Σὺ δὲ, ὦ Μένιππε, ἐκ ἄχθῃ ἀποθανών ;  
 MEN. Πῶς, ὅς ᾧ ἔσπυσσα ἐπὶ τὸν θάνατον, καλίσαντος  
 10 μηδεὶς ; — Ἀλλὰ μίλιαξὺ λόγων, ἐκτραυγὴ τις ἀκύνειαι,  
 ὥσπερ τινῶν ἀπὸ γῆς βοώντων ; ἙΡΜ. Ναί, ὦ Μένιππε·  
 ἐκ ἀφ' ἐνός γε χώρου, ἀλλ' οἱ μὲν εἰς τὴν § ἐκκλησίαν συνελ-  
 θόντες, ἄσμενοι γελάσω πάντες ἐπὶ τῷ Λαμπίχῳ θανάτῳ, καὶ  
 ἡ γυνὴ αὐτῇ συνέχειαι πρὸς τῶν γυναικῶν, καὶ τὰ παῖδ' αἰ  
 15 νεογνὰ ὄντα, ὁμοίως κἀκείνα ὑπὸ τῶν παίδων βάλλονται

\* Ὅτι, &c.] *Because, says he, I thought my Soul was immortal. But, since he, here, speaks and converses, and, therefore, enjoys the Existence of his Soul after Death; what can he mean by saying, he thought his Soul immortal? Is not this Existence after Death, what Men understand by Immortality? I know not, whether it will lessen this Inconsistency to observe, that the Antients supposed a certain State of the Dead in dreary and gloomy Mansions, where they enjoyed little or no Happiness, and which Virgil calls,*

*—Tristes sine sole domos,—*

*Loca turbida—*

And, that they also imagined another Mansion of Light and Bliss, where

*—Solemque suum, sua sidera norunt.*

And, therefore, that this latter State might have been what this Philosopher expected, and, for that Reason, without it, reckons himself dead.

A Friend hath, upon this Place, observed to me, "That

*Lucian, in several Places, " gives broad Hints (so much " at a Loss was this very great " Man, directed by our so " much boasted Natural Reason) that there is Nothing " left of us, but Dust, and perishable Sculls and Bones; " and that, when he speaks of " Conversation, and Punishments, and Rewards, &c. " he seems to ridicule these " Things, as Fictions of Poets " and superstitious People. How, " then, can he make the " Dead speak and reason? By " a Figure, and in the Way " of Fable."*

Ἰσπυσσα.] *Because he hanged himself, as before observed.*

§ ἐκκλησίαν.] *The Assembly of the Free-men or People of Athens, when met together to pass Laws or Decrees, was called ἐκκλησία: Here the Subjects of the Tyrant Lampichus meet to form such a Free-assembly, having gained their Liberty by his Death.*

ἀφθόνοις



ἀφθόνοις τοῖς λίθοις. Ἄλλοι δὲ Διόφαντον τὸν ῥήτορα  
 ἱπαινεῖσιν ἐν Σικυῶνι, ἱπιταφίης λόγῳ; διεξιόντα ἐπὶ Κρά-  
 τῶνι τέτῳ. Καὶ ἡ Δία γε, ἡ Δαμασίη μήτηρ κωκύουσα,  
 ἐξάρχει τῷ θρήνῳ σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ.—Σὺ δὲ  
 εἰδὲς, ὦ Μένιππε, δακρύει. Καθ' ἡσυχίαν δὲ κεῖσαι μό- 5  
 ν<sup>⊙</sup>. MEN. Ὅυδαμῶς, ἀλλ' ἀκῆσθ τῶν κυνῶν μετ' ὀλίγον  
 ὠρυομένων οἰκτιζόν ἐπ' ἐμοί, κ<sup>ς</sup> τῶν κοράκων τυπτομένων τοῖς  
 πτεροῖς, ὅπότε ἂν συνελθούης θάπτωσί με. EPM. Γεν-  
 νάδας εἶ, ὦ Μένιππε.—Ἄλλ' ἐπεὶ καταπιπλύκαμεν ἡμεῖς,  
 ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον, εὐθείαν ἐκείνην προῖ- 10  
 όντες. Ἐγὼ δὲ, κ<sup>ς</sup> ὁ πορθμεύς, ἄλλως \* μετελευσόμεθα.  
 MEN. Εὐπλοεῖτε, ὦ Ἑρμῇ.—Προΐωμεν δὲ κ<sup>ς</sup> ἡμεῖς.—  
 Τί ἔν ἐτι κ<sup>ς</sup> μέλλετε; δικασθῆναι δεήσει, κ<sup>ς</sup> τὰς καταδί-  
 κας φασὶν εἶναι βαρείας, τροχᾶς, κ<sup>ς</sup> γύπας, κ<sup>ς</sup> λίθους.  
 Δειχθήσεται δὲ ὁ ἐκάς τε βί<sup>⊙</sup>. 15

\* μετελευσόμεθα.] *We will-go-for.*

Δ Ι Α Λ. ιζ'. Κράτητ<sup>⊙</sup> κ<sup>ς</sup> Διογένης.

Both Biters bitten.

ΚΡΑΤ. ΜΟίριχον τὸν πλέσιον ἰγνῶσκεις, ὦ Διογένης,  
 τὸν πάνυ πλέσιον, τὸν ἐκ Κορίνθου, τὸν τὰς  
 πολλὰς ὀκτάδας ἔχοντα, ὃ ἀνιψίδος Ἀριγιάς, πλέσι<sup>⊙</sup>  
 κ<sup>ς</sup> αὐτὸς ὢν, τὸ Ὀμηρικὸν ἐκείνο εἰῶθαι ἐπιλέγειν, \* Ἡ μ'  
 ἀνάειξ, ἢ ἐγὼ σε. ΔΙΟΓ. Τίν<sup>⊙</sup> ἔνεκα, ὦ Κράτης, ἐθε- 5  
 ράπτουον ἀλλήλους; ΚΡΑΤ. Τῷ κλήρῳ ἔνεκα ἐκάτερον, ἡλι-  
 κιῶνται ὅλεις. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθειλο,  
 Ἀριγίαν μὲν ὁ Μοίριχ<sup>⊙</sup>, εἰ προαποθάνοι, δισπότην ἀφίεις  
 τῶν ἑαυτῷ πάντων Μοίριχόν δὲ ὁ Ἀριγιάς, εἰ προαπέλθοι  
 αὐτῷ. Ταῦτα μὲν ἐγέγραπτο. Οἱ δὲ ἐθεράπτουον ἀλλήλους 10  
 ὑπερβαλλόμενοι τῇ κολακείᾳ. Καὶ οἱ μάντις, εἴτε ἀπὸ

\* Ἡ μ' ἀνάειξ, ἢ ἐγὼ σε.]  
*Lift me, or I will lift you*: The  
 Words of Ajax wrestling with  
 Ulysses, in *Hom. Il. Lib. xxiii.*  
 by which (when neither could  
 throw the other) Ajax meant,  
*Either I will give you a Chance*  
 of throwing me, by letting you  
 lift me, or *Do you give me one*

of throwing you, by letting me  
 lift you.

In *Maerichus's Mouth*, the  
 Words mean, *Yours or Mine*,  
 with Regard to his own and  
*Aristeas's Estate*. I do not  
 know, why ἀνάειξ hath been  
 rendered *confice*, in the other  
 Translation.

τῶν



τῶν ἄσρων τεκμαιρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειρά-  
των, ὥς γε † Χαλδαίων παῖδες, ἀλλὰ καὶ ὁ Πυθῆς αὐτὸς,  
ἄρτι μὲν Ἀριστεῖα παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ.  
Καὶ τὰ τέλαντα, ποτὲ μὲν ἐπὶ τῷτον, νῦν δ' ἐπ' ἐκείνῳ  
5 ἔρρεπε. ΔΙΟΓ. Τί ἦν πέρας ἐγένετο, ὃ Κράτης; ἀκῦσαι  
γὰρ ἄξιον. ΚΡΑΤ. Ἀμφω τεθναῖσιν ἐπὶ μιᾷς ἡμέρας  
οἱ δὲ κληροί, ἐς Εὐνόμιον καὶ Θρασυκλῆα περιῆλθον, ἀμφω  
συγγενεῖς ὄντας, ἔδδ' ὡς ποτὲ \* προμαντιευομένους ἔτω γινέ-  
σθαι ταῦτα. Διαπλείοντες γὰρ ἀπὸ Σικυωῶν ἐς Κίρραν,  
10 κατὰ μέσον τὸν πόρον πλαγίῳ περιπεσόντες τῷ Ἰάπυγι,  
ἀνεντράπησαν. ΔΙΟΓ. Εὐ ἐποίησαν. Ἡμεῖς δὲ, ὁπότε  
ἐν τῷ βίῳ ἤμεν, ἔδδ' ἐν τοιούτῳ ἐνενοῦμεν περὶ ἀλλήλων ἔτε  
ὡς ποτὲ ἐυξάμην Ἀντισθένην ἀποθανεῖν, ὥς κληρονομήσομαι  
τῆς βασιλείας αὐτοῦ (εἶχεν δὲ πᾶν καρτεράν ἐκ § κοτίνῃ  
15 ποιησάμενος) ἔτε οἶμαι σὺ, ὃ Κράτης, ἐπιθύμεις κληρο-  
νομεῖν, ἀποθανόντος ἐμῷ, τὰ κλήματα, καὶ τὸν πίδακα, καὶ  
τὴν πῆραν, ‡ χοίνικας δύο θέρμων ἔχουσαν, ΚΡΑΤ. Οὐ-  
δὲν

† Χαλδαίων παῖδες. ]  
That is, the Chaldeans. So we  
read, in the Old Testament,  
the Children of Ammon, for the  
Ammonites; the Children of the  
Prophets, for the Prophets, &c.  
αὐτὸς, Himself; that is, even  
the greatest Oracle.

\* προμαντιευομένους. ] The  
Verb προμαντιεύομαι, as far as  
I can find, always signifies va-  
ticator, to prophesy. The Man-  
ner, in which a Word is circum-  
stanced in the Text, is often the  
best Means of coming at the  
Sense of it; and, therefore, I  
am humbly of Opinion, as

Mæricus and Aristeas were  
no Prophets, nor could, there-  
fore, be said to prophesy, that  
προμαντιευομένους must here  
signify a vatibus prædiscentes,  
because they are, in the Text,  
represented as Persons that con-  
sulted many Oracles. The other  
Translation renders it, de his ni-  
hil prædixerant Divini; which,  
as a Translation, I do not under-  
stand.

§ κοτίνῃ. ] The Olympic  
Crown was made from this  
Tree. Bourd.

‡ χοίνικας. ] The Attic  
Measure of Dry Things.

	Pecks.	Gall.	Pints.	Solid Inches.
Κοχλάριον	ο	ο	ο	0,276 <sup>7</sup> / <sub>8</sub>
Κύαθος	ο	ο	ο	2,763 <sup>1</sup> / <sub>2</sub>
Ὅξυβαφον	ο	ο	ο	4,144 <sup>3</sup> / <sub>4</sub>
Κοτύλη	ο	ο	ο	16,579
Ξίσης	ο	ο	ο	33,158
Χοίνιξ	ο	ο	1	15,705 <sup>3</sup> / <sub>4</sub>
Μέδιμον	4	ο	6	3,501

ARBUTHNOT.



δὲν γὰρ μοι τῶτων ἔδει, ἀλλ' ἔδὲ σοι, ὦ Διόγενεις. Ἄ γὰρ  
 ἔχρην, σύ τε Ἀλυσθίνης ἐκκληρονόμησας, καὶ ἐγὼ σὺ, πολλὰ  
 μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα  
 ταῦτα φῆς; ΚΡΑΤ. Σοφίαν, \* αὐτάρκειαν, ἀλήθειαν,  
 παρρησίαν, ἰλευθερίαν. ΔΙΟΓ. Νῆ Δία μέμνημαι, τῶ- 5  
 λοι διαδεξάμενοι τὸν πλῆτον παρ' Ἀλυσθίνης, καὶ σοι ἔτι  
 πλείω κατὰλιπὼν. ΚΡΑΤ. Ἀλλ' οἱ ἄλλοι ἡμέτερον τῶν  
 τοιούτων κτημάτων, καὶ ἔδεις ἐθεράπευεν ἡμᾶς, κληρονομήσειν  
 προσδοκῶν. ἰς δὲ τὸ χρυσίον πάντες ἔβλεπον. ΔΙΟΓ.  
 Εἰκότως. Οὐ γὰρ ἔχον ἔνθα δεξαίητο τὰ τοιαῦτα παρ' 10  
 ἡμῶν, διερῶνκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν  
 βαλαλίων. Ὡς ἐποιοὶ καὶ ἐμβάλλοι τις ἐς αὐτὸς ἡ σο-  
 φίαν, ἡ παρρησίαν, ἡ ἀλήθειαν, ἐξέπιπτεν εὐθύς, καὶ διέρρει,  
 τῷ πνεύματι γίγειν ὃ δυναμένον οἷοι τι πάσχειν αἱ τῷ  
 Δαναῷ † αὐταὶ παρδίναι, ἐς τὸν τεῖρυπημένον πίθον ἵπαν- 15  
 λῶσαι. Τὸ δὲ χρυσίον, ὁδῶσι, καὶ ὄνυξι, καὶ πάσῃ μηχανῇ  
 ἐφύλαττον. ΚΡΑΤ. Οὐκ ἔν ἡμεῖς μὲν ἐξομεν καὶ λαμβάνομεν τὸν  
 πλῆτον· οἱ δὲ ὁβολοὶ, ἥξεσι κομίζονται, καὶ τῶν ἄλλων τῷ  
 πορθμῶς.

\* αὐτάρκειαν.] *Self-Sufficiency*: Of which the *Stoics* and *Cynics* boasted so much; as *Horace* tells one of them—*fers te nullius egentem*.—It has been rendered, *frugalitatem*, which it sometimes signifies: But, here,

the other Meaning seems much more applicable.

† αὐταὶ.] *These*, says he, pointing to them, because they were hard by him, as being in Hell.

As History is the best Comment upon the three following *Dialogues*, I have thought proper to present the young Reader with the following Stories, concerning the great Men who speak in them.

The Story of PHILIP.

*Philip*, King of *Macedonia*, was educated, at *Thebes*, under *Epaminondas*, the greatest Commander and Philosopher of his Age. King *Amyntas*, his Father, had been obliged to send him there, as an Hostage. As soon as he came to the Crown of *Macedonia*, his Dominions were invaded, at once, by the *Pæonians*, *Illyrians*, *Thracians*, and *Athenians*. The *Pæonians* and *Thracians* he bought off with Money, and then defeated the *Athenians* and *Illyrians*. He also conquered the *Thessalians*, though their Horse, then, by far the best in all *Greece*, made the Victory very difficult. He likewise beat the *Eleans*, re-  
 markable



markable for being the ablest Spear-men, and the *Mantineans*, reckoned the best Targeteers. After this, the *Thebans* invited him to head them, in their War with the *Phocians*; but, upon his Marching into *Greece* with that Design, the *Phocians*, jointly with the *Athenians* and *Lacedæmonians*, who were all struck with a Panic, upon his Approach, sent Ambassadors to him, to sue for a Peace. On the other Hand, the *Thebans*, who had engaged him in the Expedition, sent him Ambassadors also, to desire he would prosecute the War, with all Vigour. *Philip*, upon this, took an Oath separately to the Ambassadors of each Party, that he would act as they differently requested, insisting, in the mean Time, on their Secrecy: Whereby, lulling all Sides into a profound Security, he seized the Streights of *Thermopyle*, and, thereby, got a Footing in *Greece*, which he never quitted, till he enslaved all the States thereof. He besieged the powerful City *Olynthus*; but took it, by the Treachery of the Governors, whom he largely bribed to betray it to him. Two Brothers, contending about the Crown of *Thrace*, submitted their Dispute to *Philip*. He, accordingly, came to settle it; but it was at the Head of an Army, with which he took away the Cause of their Contention, for he took their Kingdom into his own Hands. Thus, encreasing his Power and Dominions, he formed the great Design against the *Persian* Monarchy; but, before he could enter upon the Execution of it, was assassinated by *Pausanias*, a young Nobleman of *Macedonia*, to whom he had denied Justice.

### The Story of ALEXANDER.

*Alexander the Great* was the Son of *Philip*, King of *Macedonia*, and *Olympias*: But it was fabled, that *Jupiter Ammon* had, in the Shape of a Dragon, been often seen in his Mother's Bed-chamber, and, therefore, was *Alexander's* real Father. *Alexander* himself, in order to pass upon the ignorant Nations, he intended to invade, for something more than a Mortal, and, therefore, irresistible, always favoured this Report; and, after he had passed from *Asia* into *Egypt*, took a Journey to the Temple of *Ammon*, where the Priests, whom he had, beforehand, caused to be bribed, upon his Arrival, saluted him as the Son of their *Jupiter*.

Upon the Death of his Father, there arose great Disturbances in the *Macedonian* Empire, for both the States of *Greece*, and the Barbarous Nations, who were subject to *Philip*, began to revolt and shake off the Yoke.—But *Alexander*, now but twenty Years old, attacked them, with such Intrepidity, that he soon subdued the Barbarians, and came, with such a rapid Course, upon *Greece*, that *Athens* soon sued for a Peace. *Thebes*, indeed, made a Stand against him, but, by the utter Destruction of that great City, he struck a Terror through all the other States, and so obtained an universal Submission from them.

He



He, then, called the Assembly of all those States, in which they chose him Commander in Chief of all the Forces of Greece, for the Expedition he intended against the Persians. Hereupon he crossed the *Hellepont*, at the Head of only Thirty-five Thousand Men: Soon after which, he was met, at the River *Granicus*, by *Darius's* Forces, vastly superior to his in Number. He himself was the foremost, and fiercest, in the Attack: But, in the Course of the Battle, he was furiously set upon by two Persian Officers, and would have been slain, but for *Clitus*, an old Captain, who had served under his Father, in his Wars. This Man killed one of the Assailants, while *Alexander* dispatched the other. After a great Victory, here, gained, he was again met by *Darius* himself, at the Head of Seven-hundred-thousand Men, at the City *Iffus*. Here, again, the Persians were defeated, with the Loss of an Hundred-thousand Men, and the Mother, Wife, and two Daughters of *Darius* were made Prisoners. *Alexander* hath always been highly commended by Historians, and others, for his strict Continency and generous Behaviour towards these. After this Success, *Cyprus*, with the neighbouring Islands, and all *Phœnicia*, submitted to him, except *Tyre*. This City was built upon a small Island, near the *Phœnician* Shore, and cost *Alexander* and his Army infinite Toil, before he could take it: For he was obliged to throw an immense deal of large Timber-trees, huge Rocks, Earth, Sand, &c. into the Sea, till he raised a firm Passage above the Surface of the Water, for his Army to march against the Town. In carrying on this prodigious Work, his Men were daily slaughtered with Missive Weapons from the *Tyrian* Ships, and the Walls of the City: But, at length, having finished his Work, he took the Town, and put all the Inhabitants to the Sword, or nailed them to Crosses along the Shore. His last great and decisive Battle with *Darius* was, at the City of *Arbela*, where he defeated his Army consisting of a Million, that is, Ten-hundred thousand Men. Whereupon *Darius* fled, and was, soon after, murdered by one *Bessus*, a villanous Subject and Kinsman of his own. After this, *Alexander* passed the *Tanais*, and subdued the *Scythians* and other Northern Nations. Upon all these Successes, he grew so intolerably vain and proud, that he changed his own Country Dress for that of the Persian (Part of which was the *Candys*, a Military Cassock) and even demanded, that he should be adored: Which when *Calisthenes* the Philosopher (who had been sent by his Tutor *Aristotle*, to attend him in his Expeditions) refused to do, he ordered his Nose, Lips, Ears, Hands, and Feet to be cut off, and, in that Condition, had him carried about in a Cage, with a Dog shut up with him. But he pretended, that he used *Calisthenes* thus, for Conspiring against him. He also commanded *Lyfmaachus*, a Noble Macedonian, and a Disciple and Admirer of *Calisthenes*, to be shut up with a Lion in his Den, because he had visited his Master in his great Distress. With his own Hand, he, in a drunken Fit, killed old *Clitus*, who had served his Father, and



saved his own Life; and that for only Comparing his Father's Exploits with his. In his *Indian Expedition*, he took *Aornus*, a Rock that was reckoned inaccessible, and from whence both *Bacchus* and *Hercules* had been repulsed. He then passed the *Hydaspes*, and defeated and took Prisoner *Porus*, an *Indian King*; whose Bravery, however, together with that of his Army, assisted by the Number and Strength of his Elephants, made the Battle a bloody one, and the Victory come very dear to *Alexander*. From hence, he sailed down the *Ganges*, to see the Ocean, but, in his Way, took the City of the *Oxydraca*, where he was the first who mounted the Wall, and, having leaped into the Town, before his Men could follow him, fought, and slew Numbers of the Enemy, with his single Hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own Soldiers, who had, now, got over the Wall. On his Return, he married *Statira*, *Darius's* Daughter, at *Ecbatana*. In *Media*, he lost *Hephæstion*, a Youth whom he loved beyond Measure: Which so put him beside himself, that he ordered the Physician to be killed, for not recovering him, and put to the Sword a whole Nation of innocent People, as an Immolation to his Ghost: affecting, in this, as in other Things, to imitate *Achilles's* Behaviour, in *Homer*. At length, he arrived in *Babylon*, where he caroused whole Days and Nights, till he died of his Excesses.

He was a great Scholar (having been educated by *Aristotle*, with whom he, ever after, corresponded) and a very able, as well as a most successful, Commander; but was ruined by Pride, and the Indulgence of his other Passions. A little before he expired, he took his Ring off his Finger, and gave it to *Perdiccas*, one of his Generals; which hath been looked upon, as a Mark of his bequeathing his Empire to him. His Remains were carried to *Alexandria in Egypt*, a City built by himself, and there were buried.

### The Story of HANNIBAL.

*Hannibal the Carthaginian* was, perhaps, as great a General as ever led an Army. He, therefore, proved the most formidable Enemy the *Roman Empire* ever contended with. He first served his Country, as Lieutenant under his Brother-in-Law *Asdrubal*, in *Iberia* or *Spain*; upon whose Death, he obtained the Command of the whole Army, and, therewith, soon conquered the *Celtiberians* and *Galatians* in that Country. He, then, besieged and took *Saguntum*, a City in Alliance with the *Romans*; upon their Resenting of which, he marched out of *Spain* into *Gaul*, and thence over the vast Mountains, called the *ALPS*, into *Italy*: Where, by a signal Victory gained over the *Romans*, at the River *Ticinus*, he made himself Master of the whole Country that borders upon the great River *Eridanus*, now called the *Po*. The next Battle he fought, near the Lake  
of



of *Thrasimene*, where he cut to Pieces all the *Roman* Army, except about six Thousand. His third and greatest Conflict with the *Romans* was, at *Cannæ*, a Town in *Apulia*, where he made such Slaughter upon the Banks of the *Aufidus*, that he filled its Channel with Carcasses; so that he was said to have made a Bridge of them a-cross the River, and likewise to have gotten Bushels of golden Rings, the Ornaments of *Roman* Knights, who were slain in the Battle. After this, he took up his Winter Quarters in *Capua*, the second City in *Italy*, for Power and Splendor: Where, it is said, he wasted the Opportunities of destroying *Rome*, and finishing the War, by spending his Time in luxurious Living, and the Company of Mistresses. Some Time after this, he encamped, in the very Suburbs of *Rome*; but, upon the News of the Consul *Varro's* having defeated a great Army which his Brother *Asdrubal* had been leading to his Assistance from *Spain*, and upon seeing his Brother's Head thrown before his Outworks, he raised the Siege, and retired into *Brutii*, a Nook of *Italy*, where he remained, for a considerable Time. After this, *Scipio*, afterwards *Africanus*, invading *Africa* with a great Fleet, *Hannibal* was recalled to the Relief of his Country, which command he readily obeyed, *Scipio* having gained a Victory, and a Peace being made, the Senate of *Rome*, by the Instigation of some wicked Citizens of *Carthage*, accused *Hannibal* to the *Carthaginian* Senate, as holding a Correspondence with *Antiochus* against the *Roman* Interest. *Hannibal* perceived the Storm gathering, and, thereupon, fled to *Antiochus*. The Senate of *Carthage* condemned him absent; which he did not resent, but still resolved to serve his Country, where he could, and, therefore, went to *Prusias*, King of *Bithynia*, for whom he gained a Naval Victory over *Eumenes*, an Ally of the *Romans*. After all, *Prusias* made a Friendship with the *Romans*, and treacherously gave up *Hannibal* to them. But they did not take him alive; for, before they could, he took a Dose of Poison, which he kept by him against any Exigency. *Lucian*, in *Alexander's* Speech, charges him with 'Απιστία καὶ δόλος, as doth *Livy* with "Perfidia plusquam Punica." But, by what Histories they have been authorised so to do, I know not.

## Concerning SCIPIO.

As the History of *Scipio* is no further concerned in these *Dialogues*, than that it is said he took *Carthage*, conquered *Lybia*, and made *Hannibal* flee, let it suffice to relate the Story that *Livy* records of a Conversation he is said to have had with *Hannibal*, in *Asia*, after the Wars had been ended: "Whom (says *Scipio*) do you judge the greatest Commander? *Hannibal* answered, "*Alexander*. And whom the second? *Pyrrhus*. And whom the third? Myself, no doubt (replies *Hannibal*.) What, then" (says *Africanus* smiling) would you have said, had you con-



"quered me? Then, indeed (answers Hannibal) I would have  
 "set myself before Alexander, and Pyrrhus, and all the Com-  
 "manders that ever lived." Plutarch, *Q. Curtius*, *Livy*,  
*Corn. Nepos*, *Justin*, &c. give the above Accounts.

ΔΙΑΛ. ἢ. Αλεξάνδρου, Ἀνίβου, Μίνω, κ' Σκιπίων.

ἈΛΕΞ. ἘΜΕ' δεῖ προκεκρίσθαι σὺ, ὃ Λίβου ἀμείνων  
 γάρ εἰμι. ἈΝΝ. Οὐμινον, ἀλλ' ἐμί.

ἈΛΕΞ. Οὐκὲν ὁ Μίνως δικασάτω. ΜΙΝ. Τίνες δ' ἐγεί;

ἈΛΕΞ. Οὐτ' μὲν Ἀνίβας ὁ Καρχηδόνη· ἐγὼ δὲ  
 5 Ἀλεξάνδρου ὁ Φιλίππου. ΜΙΝ. Νὴ Δία ἔδοξοί γε ἀμφο-  
 ῖνοι. Ἀλλὰ καὶ περὶ τίνα ὑμῖν ἡ ἔρις; ἈΛΕΞ. Περὶ  
 προεδρίας· Φησὶ γὰρ ἔτε ἀμείνων γεγενῆσθαι γραίητος  
 ἐμῶ. Ἐγὼ δὲ, ὥσπερ ἄπαυες ἴσασιν, ἔχῃ τέττα μόνον,  
 ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμῶ φημὶ διενέγκειν τὰ πο-

10 λήμια. ΜΙΝ. Οὐκὲν ἐν μέρει ἐκάτερον εἰπάτω. Σὺ δὲ  
 πρῶτον, ὃ Λίβου, λέγε. ἈΝΝ. Ἐν μὲν τῷτο, ὃ Μίνως,  
 ὠάμην, ὅτι ἐπαυδα καὶ τὴν ἑλλάδα φωνὴν ἐξέμαθον· ὥτε  
 ἔδὲ ταύτη πλείον ἔτε εἰγκαίτο με.—Φημὶ δὲ τέττα μά-

15 ὅμως ἐπὶ μέγα προεχώρησαν, δι' αὐτῶν δύναμις τε περι-  
 βαλλόμενοι, καὶ ἀξιοὶ δόξαις ἀρχῆς. Ἐγὼ γὰρ μετ' ὀλί-  
 γων ἐξορμήσας εἰς τὴν Ἰβηρίαν, τὸ πρῶτον, ὑπαρχ' ὦν  
 τῷ ἀδελφῷ, μεγίστῳ ἡξιώθην, ἀριστ' κριθείς. Καὶ τῆς γε  
 Κελτικῆρας εἶλον, καὶ \* Γαλατῶν ἐκράτησα τῶν Ἑσπερίων.

20 Καὶ τὰ μεγάλα ὄρη ὑπεβὰς, τὰ περὶ τὸν Ἡριδανὸν ἅπαν-  
 τα κατέδραμον, καὶ ἀναστὰς ἐποίησα τοσαύτας πόλεις,  
 καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρι τῶν προα-  
 γείων τῆς πρὸ ἑσέως πόλιος ἦλθον, καὶ τοσάττα ἀπέκλεινα  
 μιᾶς ἡμέρας, ὥτε τῆς δακτυλίδος αὐτῶν † μεδίμοις ἀπο-

25 μερῆσαι, καὶ τῆς πόλιας γεφυρῶσαι νεκροῖς. Καὶ ταῦτα  
 πάντα ἔπραξα, ἔτε Ἀμμων' υἱὸς ὀνομαζόμενος, ἔτε  
 Διὸς εἶναι προσποιούμενος, ἢ εὐύπνια τῆς μητρὸς διεξιών,  
 ἀλλ' ἀνδρωπ' εἶναι ὁμολογῶν, γραίητοίς τε τοῖς συνελ-

\* Γαλατῶν.] *The Galati-  
 ans*; or, as we now call them,  
*Galicians*, Inhabitants of *Gali-  
 cia* in *Spain*, called, in *Latin*,  
*Gallaci*, from their Neighbour-  
 hood to an ancient Colony of  
*Gauls* in that Country. He

adds Ἑσπερίων, *the Western*,  
 to distinguish them from the  
*Asiatick* or *Eastern Galatians*,  
 who also were a Settlement from  
*Gaul*.

† μεδίμοις.] See the Note  
 upon *Dial. XVII*.



τάτοις ἀντιξισταζόμενῳ, κ' γεατιώταις τοῖς μαχιμωτά-  
τοις συμπλεκόμενῳ· ὃ Μῆδης κ' Ἀρμενίως καταγωνιζό-  
μινῳ, ὑποφύγοντας περὶ διώκειν τίνα, κ' τῷ τολμῶντι  
παραδίδοντας ἐνθὺ τὴν νίκην. Ἀλιζάνδρῳ δὲ, πατρῶαν  
ἀρχὴν παραλαβὼν, ἠύξησι, κ' παραπολύ ἐξίτινι, 5  
καμινῳ τῇ τῆς τύχης ὁρμῇ. Ἐπὶ δ' ὅτι ἐνίκησέν τι, κ'  
τὸν ὀλιθρον ἐκίον Δαρειὸν ἐν Ἰσσην τε κ' Ἀρβήλοισι ἐκρά-  
τησιν, ἀπογὰς τῶν πατρῶων, προσκυνοῦσθαι ἤξιον, κ' δι-  
αιτᾶται τὴν Μηδικὴν μετιδητήσιν ἑαυτὸν, κ' ἐμιαίφονι ἐν  
τοῖς συμποσίοις τὴν φίλως, κ' συνιδόμεναι ἐπὶ θανάτῳ. 10  
Ἐγὼ δὲ ἤρξα ἐπίσης πατρίδῳ, κ' ἐπιδή μετιπέμπιτο,  
τῶν πολιμίων μεγάλῳ γόλῳ ἐπιπλευσαντων τῆς Λιβύης, τα-  
χίως ὑπέκυσσα, κ' ἰδιώτην ἑμαυτὸν παρίσχοι. Καὶ κα-  
ταδικασθεὶς, ἤνγκα ἐὺγνωμόνως τὸ πρᾶγμα. Καὶ ταυτ'  
ἐπραξα, βάρεσθῳ ὦν, κ' ἀπαίδευτῳ παιδείας τῆς Ἑλ- 15  
ληνικῆς. Καὶ ὅτι Ὀμηροί, ὥσπερ ἔτῳ, ἐξῆλθον, ὅτι  
ἐπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει  
ἀγαθῇ χρυσάμινῳ. Ταῦτα ἐγὼ, ὃ ἐγὼ Ἀλιζάνδρῳ  
ἀμείνων φημί εἶναι· εἰ δ' ἔστι καλλίων ἑτοσί, διότι διαδη-  
ματι τὴν κεφαλὴν διδίδετο. Μακεδόσι μὲν ἴσως κ' ταῦτα 20  
σιμνά· ὃ μὴ διὰ τῆς ἀμείνων δόξῃς αἰ γυναικί, κ' γε-  
τηνικῷ ἀνδρὶ, τῇ γνώμῃ πλείον ἤπερ τῇ τύχῃ κεχρημένῳ.  
MIN. Ὁ μὲν εἴρηκεν ἐκ ἀγνῆς τὸν λόγον, ἐδ' ὡς Λίβῳ εἰ-  
κὸς ἦν ὑπὲρ αὐτῷ. Σὺ δὲ, ὃ Ἀλιζάνδρῳ, τί πρὸς ταῦτα  
φῆς; ἈΔΕΞ. Ἐχρῆν μὲν, ὃ Μίνως, μηδὲν πρὸς ἄνδρα ἔτῳ 25  
θρασύ· ἱκανὴ γὰρ κ' ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ  
βασιλεὺς, οἷος δὲ ἔτος ληγῆς ἐγένετο. Ὅμως δ' ὅρα εἰ κατ'  
ὀλίγον αὐτῷ δύνεικα, ὃς νέος ὦν ἔτι, παρελθὼν ἐπὶ τὰ  
πράγματα, κ' τὴν ἀρχὴν τεταραγμένην \* κατέσχοι, κ'  
τὴν φονέας τῷ πατρὶ μετῆλθον, καταφρόνησας τὴν Ἑλ- 30  
λάδα τῇ Θεοδαίων ἀπωλείᾳ. Καὶ γεατηγὸς ἐπ' αὐτῶν  
χειροτονηθεὶς, ἐκ ἤξισσα, τὴν Μακεδόνων ἀρχὴν περιέπων,  
ἀγαπᾷ. ἄρχειν ὀπόσων ὁ πατὴρ κατέλιπον, ἀλλὰ πᾶσαι  
ἐπινοήσας τὴν γῆν, κ' δεινὸν ἠψάμινῳ, εἰ μὴ πάλιν κρ-  
τήσαιμι, ὀλίγως ἄγων ἰσέβαλον ἐς τὴν Ἀσίαν, κ' ἐπὶ 35  
Τρανικῷ ἐκράτησα μεγάλη μάχῃ. Καὶ τὴν Λυδίας λα-  
βὼν, κ' Ἰωνίαν, κ' Φρυγίαν, κ' ὅλως τὰ ἐν ποσὶν αἰ χρι-

\* κατέσχοι.] See, in the that arose in the Macedonian  
annexed History of Alexander, Empire.  
how he quelled the Insurrection



ῥέμινος, ἤλθον ἐπὶ Ἴσσον, ἔθα Δαριῖος ὑπέμεινε, μυριάδας  
 πολλὰς στρατῷ ἄγων. Καὶ τὸ ἀπὸ τέττε, ὃ Μίνως, ὑμεῖς  
 ἴστε ὅσους ὑμῖν νεκρὸς ἐπὶ μιᾷς ἡμέρας κατέπιμψα. Φησὶ  
 γὰρ ὁ πορθεμένος, μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλ-  
 5 λὰ † σχιδίας διαπηξάμενους τὰς πολλὰς αὐτῶν διαπλεῦσαι.  
 Καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνεύων, καὶ τίτρωσκε-  
 σθαι ἀξίων. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν  
 Ἀρβήλοις διηγῶμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἤλθον, καὶ τὸν  
 Ὠκεανὸν ὅρον ἐποίησάμην τῆς ἀρχῆς, καὶ τὰς ἐλέφαντας  
 10 αὐτῶν εἶλον, καὶ Πῶρον ἐχειρυσάμην. Καὶ Σκύθας δὲ, ἐκ  
 εὐκαταφρονητῆς ἀνδρας, ὑπερβὰς τὸν Τάναϊν, ἐνίκησα με-  
 γάλῃ ἵππομαχίᾳ. Καὶ τὰς φίλους ἐν ἐποίησα, καὶ τὰς  
 ἐχθρὰς ἡμυνάμην. Εἰ δὲ καὶ θεὸς ἐδόκην τοῖς ἀνδραποῖς,  
 συλῆντοῖς ἐκείνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων, καὶ  
 15 τοιούτων τι πεισύναντες περὶ ἐμῷ. Τὸ δ' ἔν τελευταῖον,  
 ἐγὼ μὲν βασιλεύων ἀπέθανον· ἄλλος δὲ ἐν φυγῇ ὦν παρὰ Περ-  
 σία τῷ Βιθυῖῳ, καθάπερ ἄξιον ἦν, πανηγρότατον καὶ ὁμό-  
 τατον ὄντα. Ὡς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐὼ λέγειν,  
 ὅτι ἐκ ἰσχυροῦ, ἀλλὰ ποιητοῦ, καὶ ἀπιστοῦ, καὶ δόλοιο. Νό-  
 20 μιμοὶ δὲ, ἢ προφανῆς, ἔδεν. Ἐπεί δέ μοι ὠνείδισε τὴν  
 τρυφήν, ἐκλελῆσθαι μοι δοκεῖ οἷα ποιεῖ ἐν Καπύῃ, ἐταί-  
 ραις συνῶν, καὶ τὰς τῷ πολέμῳ καιρὸς ὁ θαυμασιος καθη-  
 δυπαθῶν. Ἐγὼ δὲ, εἰ μὴ μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ  
 τῆς ἐὼ μάλλον ὤρμησα, τί ἂν μέγα ἔπραξα, Ἰταλίαν \*  
 25 ἀναιμωτὶ λαβὼν, καὶ Λιβυήν, καὶ τὰ μέχρι Γαδείρων ὑπα-  
 γόμενῃ; ἀλλ' ἐκ ἀξιομάχα ἔδοξε μοι ἐκείνα, υποκλήσ-  
 σοντα ἥδη, καὶ δισπότην ὁμολογῆντα. Εἴρηκα.---Σὺ δὲ, ὃ  
 Μίνως, δικάζει, ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ.  
 Μὴ πρότερον ἢ καὶ ἐμὴ ἀκρότης. MIN. Τίς γὰρ εἰ,  
 30 ὃ βέλτερος; ἢ πόθεν ὦν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων,  
 στρατηγός, ὁ καθελὼν Καρχηδόνα, καὶ κρατήσας Λιβυῶν  
 μεγάλαις μάχασι. MIN. Τί ἔν καὶ σὺ ἐρεῖς; ΣΚΙΠ.  
 Ἀλεξάνδρῃ μὲν ἤτιον εἶναι, τῷ δ' Ἀνίβῃ ἀμείνων, ὃς ἐδίωξα

† σχιδίας.] Boats, or, rather, Flats-made-in-a-Hurry, or, Rafts.

\* ἀναιμωτῇ.] Alexander, or, rather, Lucian for him, here, supposes too much: For a great, if not the greater, part of Italy, was, now, in the Hands of the

Romans, their Empire being more than three hundred Years old, and they themselves a most warlike People; so that it is a Question, whether they would not have stopped Alexander's Career.—λαβὼν, though I had taken.

νικήσας



νικήσας αὐτόν, κ' φυγεῖν καταναγκάσας ἀτίμως. Πῶς  
 ἔκ' ἀνάσχυντο ἔτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται,  
 ὃς ἔδδ' Σκιπίων ἐγὼ ὁ νενικηκώς αὐτόν, παραβάλλεσθαι ἀξιῶ;  
 MIN. Νῆ Δί' εὐνύωμονα φῆς, ὃ Σκιπίων. Ὡς πρῶτο  
 μὲν κικρίσθω Ἀλέξανδρο, μὲτ' αὐτόν δὲ σύ. Εἴτα, εἰ 5  
 δοκεῖ, τρίτο Ἀντίσας, ἔδδ' ἔτος εὐκαταφρόνητος ἂν.

Δ Ι Α Λ. 10'. Διογένης κ' Ἀλέξανδρου.

ΔΙΟΓ. ΤΙ τῆτο, ὃ Ἀλέξανδρε; κ' σύ τίθηκας ὥσπερ  
 ἡμῖς ἅπαντες; ἈΛΕΞ. Ὅρᾳς, ὃ Διόγενες;  
 ἢ παράδοξοι δὲ, εἰ, ἀνθρωπῶ ἂν, ἀπέθανον. ΔΙΟΓ. Οὐκ ἔν  
 ὁ Ἀμμων ἐψεύδιτο, λέγων ἑαυτῷ σε εἶναι υἱόν· σύ δὲ Φί- 10  
 λίππυ ἄρα ἦσθα. ἈΛΕΞ. Φίλιππυ δηλαδὴ. Οὐ γὰρ ἂν  
 ἐτεθνήκειν Ἀμμωνῶ ἂν. ΔΙΟΓ. Καὶ μὴν κ' περὶ τῆς  
 Ὀλυμπιάδος τῆς μητέρος σε ὁμοία πολλὰ εἰλέγοντο· Δρά-  
 κοῖα ὁμιλεῖν αὐτῇ, κ' βλέπεσθαι ἐν τῇ εὐνῇ· εἴτα ἔτω  
 σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξαπατηῆσθαι οἰόμενοι πα- 15  
 τέρα σε εἶναι. ἈΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον ὥσπερ σύ.  
 Νῦν δὲ ὁρῶ ὅτι ἔδδ' ὑγιὲς ἔτε ἡ μήτηρ, ἔτε οἱ τῶν Ἀμμο-  
 νίων προφῆται εἰλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν  
 ἐκ ἀχρηστῶν σοι, ὃ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγέ-  
 νητο. Πολλοὶ γὰρ ὑπέπιτθον, θεὸν εἶναι σε νομίζουσις. 20  
 Ἀτὰρ εἰπέ μοι, τίς τὴν τοσαύτην ἀρχὴν καταλείλοιπας;  
 ἈΛΕΞ. Οὐκ οἶδα, ὃ Διόγενες. Οὐ γὰρ ἐφθασα ἐπισκῆ-  
 ψαί τι περὶ αὐτῆς, ἡ τῆτο μόνον, ὅτι ἀποθνήσκων, Περ-  
 δίκκα τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γιγᾶς, ὃ  
 Διόγενες; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίησ' ἡ 25  
 Ἑλλάς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κυλακιστοῦ, κ'  
 \* προσάτην αἰετῶμενοι, κ' γρατηγὸν ἐπὶ τῆς βαρβάρου,  
 ἦνοι δὲ κ' τοῖς δώδεκα θεοῖς προσιδέντες, κ' νεὸς οἰκοδα-

\* προσάτην.] The μείσοι-  
 ποι, or *S. journeers*, at Athens,  
 were obliged, under a Penalty,  
 to put themselves under the Pro-  
 tection or Patronage of some  
 able Citizen, who was to ma-  
 nage their Affairs, and see  
 Right done them, and who,  
 from that Office, was called  
 προσάτης, *Defensor*, or rather,  
*Patronus*. *Patron*.—So that

*Diogenes* seems to me, here, to  
 be very satyrical upon the States  
 of Greece, and to say as much  
 as, That they gave up their  
 Liberty to *Alexander*. so far,  
 that, in their Native Country,  
 they put themselves upon the  
 Foot only of *Sojourners*, as they  
 had surrendered the whole Ma-  
 nagement of their Affairs unto  
 him, as to a προσάτης.

μύμνοι,



μέμνηται, κ' δύσους ὡς Δράκοντος υἱῶ; ἀλλ' εἰπέ μοι, πῶ  
 σι οἱ Μακεδόνες ἔθαψαν; ἈΛΕΞ. Ἐτι ἐν Βαβυλῶνι κη-  
 ρμαί τρίτην ταύτην ἡμέραν. Ὑπὸσχέται δὲ Πτολεμαῖος  
 ὁ ὑπασπίτης (ἦν ποτε ἀγάγη σχολὴν ἀπὸ τῶν δορυφῶν τῶν  
 5 ἐν ποσσὶν) ἐς Αἴγυπτον ἀπαγαγὼν με, θάψει ἐκίῃ, ὡς γε-  
 νοίμην εἰς τῶν Αἰγυπτίων θείων. ΔΙΟΓ. Μὴ γιλάσω, ὦ  
 Ἀλέξανδρε, ὁρῶν ἐν αἷδι ἔτι σι μωραίνουσα, κ' ἐλπίζουσα  
 Ἀνθεῖν, ἢ Ὅσιον γινέσθαι· πλὴν ἀλλὰ ταῦτα μὲν, ὦ  
 θειότατε, μὴ ἐλπίσης. Οὐ γὰρ θέμις ἀνελθεῖν τίνα τῶν  
 10 ἀπαξ διακλυσάντων τὴν λίμνην, κ' ἐς τὸ εἶσω τῇ φομίᾳ  
 παρὰ λῶν. Οὐ γὰρ ἀμελὴς ὁ Αἰακός, ἢ ὁ Κέρβερος  
 εὐκαίλαφρόνης. Ἐκίῃα δὲ ἡδύς. ἂν μάθοιμι παρὰ σῶ,  
 πῶς φέρεται ὁπότε ἂν ἐκπονήσῃς ὅσην εὐδαιμονίαν ὑπὲρ γῆς  
 ἀπολιπὼν ἀφίξαι, σωματοφύλακας κ' ὑπασπίδας, κ' σα-  
 15 τράπας, κ' χρυσὸν τοσούτοι, κ' ἰδίῃ προσκυνητὰ, κ' Βα-  
 βυλῶνα, κ' Βάκτρα, κ' τὰ \* μεγάλα θηρία, κ' τιμὴν, κ'  
 δόξαν, κ' τὸ ἐπίσημον εἶναι, ἐλαύνουσα, δεδεμένον ταινίᾳ  
 λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπικρορημένον· ὃ λυπεῖ  
 ταῦτά σι ὑπὸ τὴν μήμην ἰόντα; τί δακρύεις, ὦ μάταιε;  
 20 ὃ δὲ ταῦτά σι ὁ σοφὸς Ἀριστοτέλης ἐκαίδυσι, μὴ οἶσθαι  
 βίβαια εἶναι τὰ παρὰ τῆς τύχης; ἈΛΕΞ. Σοφός, ἀ-  
 πάντων ἐκίῃ· κολάκων ἐπιτριπτότατος ὢν; ἐμὲ μόνον  
 ἔασσι τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤτησι παρ' ἐμῶ, οἷα  
 δὲ ἐπίεσθαι. Ὡς δὲ κατεχρήτό με τῇ περὶ παιδείαν φι-  
 25 λωτιμῶν, θωπιῶν, κ' ἐπαινῶν, ἄρτι μὲν ἐς τὸ κάλλος, ὡς κ'  
 τῷτο μίρος· δι' ἃ τὰγαθῶν, ἄρτι δ' ἐς τὰς πράξεις, κ' τὸν  
 πλοῦτον. Καὶ γὰρ αὐτὸς κ' τὸτ' ἀγαθὸν ἡγῆτ' εἶναι, ὡς μὴ  
 αἰσχύνουσι κ' αὐτὸς λαμβάνων γόνις, ὦ Διόγαν, ἀνδρω-  
 30 τῶ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, ὃ  
 κατ' ἡρι-

\* μεγάλα θηρία.] Ele-  
 phants which were used, in  
 the Eastern Countries.

† τὰγαθῶν.] For τῶ ἀγαθῶν,  
 THE GOOD, or the Philoso-  
 pher's summum Bonum. The  
 Stoics held, that Nothing was  
 good, but Virtue, Nothing  
 evil, but Vice. But the Aca-  
 demics, or Followers of Plato  
 (of whom Aristotle was, in a

great Measure, one, having  
 been his Scholar) maintained,  
 that the summum Bonum re-  
 sulted from Virtue, attended  
 with all the Advantages of out-  
 ward Things, such as Health,  
 Wealth, a good Name, &c.  
 and that there were other  
 Things evil, beside Vice, such  
 as extreme Poverty, bodily  
 Pain, Infamy, &c. Both Plato  
 and



κατηριθμήσω μικρῶν γε ἔμπροσθεν. ΔΙΟΓ. Ἄλλ' οἷσθα  
ὁ δράσεις : ἀκ<sup>ο</sup> γάρ σοι τῆς λύπης ὑποθήσομαι. Ἐπεὶ  
ἐνταῦθά γε ἐλλέβορον εἰ φέται, σὺ δὲ καὶ τὸ Λήθης ὕδαρ  
χαυδὸν ἐπισπασάμεν<sup>ο</sup> πῖε, καὶ αὐθις πῖε, καὶ πολλάκις  
ἔτω γὰρ ὡς παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιώ- 5  
μεν<sup>ο</sup>. Καὶ † γὰρ καὶ Κλεῖτον ἐκείνῳ ὄρῳ, καὶ Καλλισθένη,  
καὶ ἄλλης πολλῆς ἐπὶ σὲ ὀρμῶντας, ὡς διασπάσαιτο, καὶ  
ἀμύναντο σε ὡς ἔδρασας αὐτὰς. Ὡς τὴν ἑτέραν σὺ ταύ-  
την βιάδιζε, καὶ πῖνε πολλάκις, ὡς ἔφην.

and Aristotle, and their Fol-  
lowers the Academics and Peri-  
patetics, agreed in these Opini-  
ons of Good and Evil, as ap-  
pears fully from Cicero's Writ-  
ings *de Fin.* and M. Rolin's  
Account of the Philosophers.

† γὰρ.] It seems to me, that  
this γὰρ must be referred to  
πῖε, above, though ἔτω, &c.  
come between: For, of all that

Diogenes said to Alexander, his  
Advice, about Drinking, was  
the principal Part, as being the  
Remedy; and, therefore, upon  
his seeing Clitus, Callisthenes,  
&c. approaching to revenge the  
Injuries he had done them, he  
drops what he is saying, and  
suddenly cries, καὶ γὰρ ὄρῳ,  
referring γὰρ to his Advice,  
πῖε, above.

ΔΙΑΛ. κ'. Ἀλεξάνδρῳ καὶ Φιλίππῳ.

ΦΙΛ. ΝΤΝ μιν, ὦ Ἀλέξανδρε, ἔκ ἂν ἔχαρ<sup>ο</sup> γίνομαι,  
μὴ ἔκ ἐμὸς υἱὸς εἶναι· εἰ γὰρ ἂν ἰτεθνήκεις,  
Ἄμμωνός γε ἂν. ἈΛΕΞ. Οὐδ' αὐτὸς ἠγνοῦν, ὦ πάτερ,  
ὡς Φιλίππῳ τῷ Ἀμύντῃ υἱὸς εἰμι· ἀλλ' ἰδεξάμεν τὸ μά-  
τευμα, ὡς χρήσιμον εἰς τὰ πρᾶγματα οἰόμεν<sup>ο</sup> εἶναι 5  
ΦΙΛ. Πῶς λέγεις; χρήσιμον ἰδοῦμαι σοι, τὸ παρέχειν  
σεαυτὸν ἐξαπατήθησόμενον ὑπὸ τῶν προφητῶν; ἈΛΕΞ.  
Οὐ τῆτο: Ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, καὶ ὑδαὶς  
ἔτι ἀνθίστατο, οἰόμενοι θανάτῳ μάχισθαι. Ὡς ἔαον ἐκρά-  
τῃν αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σὺ γε αξιομάχων 10  
ἀνδρῶν, ὃς δειλοῖς ἀεὶ συνηέχθης, τοξάρια καὶ πιλτάρια, καὶ  
γέγραα οἰσυῖνα προεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν,  
Βοιωτῶν, καὶ Φωκίων, καὶ Αθηναίων· καὶ τὸ Ἀρκάδων ὀπλι-  
τικόν, καὶ τὴν Θετταλὴν \* ἵππον, καὶ τὴν Ἡλείων ἀκοντιστὰς,  
καὶ τὸ Μαντινέων πιλτασικόν, ἡ Θερμακας, ἡ Ἰλλυριεὺς, ἡ καὶ 15

\* ἵππον.] Ὁ ἵππος sig. Equitatus; the Accus. Case of  
nifies Equus, but ἡ ἵππος, which is this ἵππον.

Παίονας



Παίονας χειράσασθαι, ταῦτα μεγάλα. Μήδων δὲ, καὶ  
 Περσῶν, καὶ Καλδαίων, καὶ χρυσοφόρων ἀνθρώπων, καὶ ἄβρων,  
 ἐκ οἷσθα ὡς πρὸς σὺ μύριοι † μετὰ Κλειάρχῃ ἀνελθόντις,  
 ἐκράτησαν, ὅδ' εἰς χεῖρας ὑπομεινάντων ἰλθεῖν ἐκείνων, ἀλλὰ  
 5 πρὶν ἢ τόξισμα ἐξικνεῖσθαι, φυγόντων; ἈΛΕΞ. Ἀλλ' οἱ  
 Σκυθαι γέ, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλίφασις, ἐκ ἑκατα-  
 φρόνητόν τι ἔργον. Καὶ ὅμως ὑ διαγῆσας αὐτὰς, ἐδὲ προ-  
 δοσίαις ἀνέμινος τὰς νίκας, ἐκράτην αὐτῶν. Οὐδ' ἐπιώρ-  
 κησα πάποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἄπιστον ἔπραξά  
 10 τι τῷ νικᾷ ἔνικα. Καὶ τὰς Ἑλλήνας δὲ, τὰς μὲν ἀναι-  
 μωτὶ \* παρίλαβον, Θηβαίαις δὲ ἴσως ἀκύνει ὅπως μετῆλ-  
 θον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλειτῷ γὰρ ἀπηλ-  
 γυιλί μοι, ὅτι σὺ τῷ δορατίῳ διελάσας μίλαξυ διειπνύτα  
 ἰφώνυσας, ὅτι με † πρὸς τὰς σὰς πράξεις ἐπαινεῖσαι ἐτόλ-  
 15 μησι. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα καταβαλὼν,  
 \* κἀνδυν, ὡς φασί, μινιδυν; καὶ τιάραν ὀρθὴν ἐπίθῃ, καὶ  
 προσκυνῶσθαι ὑπὸ Μακεδόνων, ὑπ' ἰλευθέρων ἀνδρῶν ἔχους;  
 καὶ τὸ πάντων γιλοῖότατον, ἐμίμνητὰ τῶν νικημάτων. Ἐγὼ  
 γὰρ λίγην ὅσα ἄλλα ἔπραξας, λίγου συγγατακλίαν πι-  
 20 παιδιυμίνης ἀνδρας, καὶ γάμους τοιύτους γαμῶν, καὶ Ἡφαι-  
 ρίονα ὑπεραγαπῶν. Ἐν ἐπήνεσα μόνον ἀκύνεις, ὅτι ἀπί-

† μετὰ Κλειάρχῃ ἀνελθόν-  
 [ης.]. Clearchus was a Lacedæ-  
 monian General, who was obliged  
 to go into Banishment, being  
 condemned to die, when he  
 would not return from *Thrace*,  
 upon the Command of the Lacedæ-  
 monian Magistrates, called *Ephori*. Upon this, he was kindly  
 received by *Cyrus the Younger*,  
 under whom he headed an Army  
 of *Grecians*, in his Expedition  
 into upper *Asia*, against his  
 Brother *Artaxerxes*, then the  
 Great, King of *Persia*. This  
 famous Expedition is called by  
*Xenophon*, who writes an Ac-  
 count of it, τῷ Κυρῷ Ἀνάβα-  
 σις, the *Ascent of Cyrus*; and  
 hence it is, that the Word  
 ἀνελθόντις, signifying *ascen-*  
*dentes*, is used, here. This  
 Expedition was not long before

the Time of *Alexander*; and it  
 is thought, that the Success of  
 the *Grecians* under *Clearchus*,  
 and their famous Retreat under  
*Xenophon*, were the Motives of  
 his invading *Asia*.

\* παρίλαβον.] *I received*  
*them*, that is, upon Submission;  
 not *cepi*, *I took* them, as the  
 other Translation has it.

† πρὸς.] “ *Πρὸς* Compa-  
 “ *ratiōni etiam infervit, potest*  
 “ *que alicubi reddi præ, ut*  
 “ *Plat. Ep. vii* Τὰ δὲ ἄλλα  
 “ *σμικρὰ ἂν εἴη πρὸς ταυ-*  
 “ *τὰ. Et Herodot. Μὴ μὲν*  
 “ *καλάνοιθης πρὸς λιθίνας*  
 “ *Πυραμίδας: Ne me con-*  
 “ *temnas præ Pyramidibus la-*  
 “ *pideis.*” *Steph.*

\* κἀνδυν.] *χιλῶνα Πέρ-*  
*σικον γράλιωτικον, Baurd.*



σχε τῆς τῷ Δαρειῷ γυναικὸς καλῆς ὕψης, κ' τῆς μητρὸς αὐτῷ, κ' τῶν θυγατέρων ἐπιμελήθης. Βασιλικὰ γὰρ ταῦτα. ἈΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ, ἐκ ἰπανιῖς, κ' τὸ ἐν τ' Ὀξυδράκαις πρῶτον καθάλασθαι εἰς τὸ ἐντὸς τῷ τείχῃ, κ' τοσαῦτα λαβὴν τραυματῶν; ΦΙΛ. Οὐκ 5 ἰπανῶ τῷτο, ὦ Ἀλέξανδρε· ἔχ' ὅτι μὴ καλὸν εἶναι οἶμαι κ' τιμρώσκεισθαι ποτε τὸν βασιλεῖα, κ' προκινδυνεύειν τῷ γράϊθ', ἀλλ' ὅτι σοι τοῦτο ἤκιστα συμφερί. Θεὸς γὰρ εἶναι δοκῶν, εἴποτε τρωθίης, κ' βλέπειν σε φοραδὴν τῷ πολέμῳ ἐκκομιζόμενον, αἵματι ῥέομενον, οἰμώζοντα ἐπὶ οἱ τῷ τραύματι, ταῦτα γέλως ἦν τοῖς ὀρώσι· κ' ὁ Ἀμμων γόνος, κ' ψευδόμανθις ἠλεγχείῳ, κ' οἱ προφῆται κόλακες. Ἦ τίς ἐκ αὐτῶν ἐγέλασεν, ὀρῶν τὸν τῷ Διὸς υἱὸν λιποψυχῶντα, δέομενον τῶν ἱερῶν βοηθεῖν; νῦν μὲν γὰρ ὁπότε ἤδη τέθηκας, ἐκ οἷς πολλὰς εἶναι τῶν τὴν προσποίησιν ἐκεί- 15 νην ἐπικερτομένης, ὀρῶντας τὸν νεκρὸν τῷ Διὶ ἐκτάδην κείμενον, μυδῶντα ἤδη κ' ἐξωδηκότα, κατὰ νόμον σομάτων ἀπάντων; ἄλλως τε, κ' τὸ χρήσιμον, ὃ ἔφης, Ἀλέξανδρε, τὸ διὰ τῷτο κρατεῖν ῥαδίως, πολὺ σε τῆς δόξης ἀφηρεῖτο τῶν κατόρθωμένων, \* πᾶν γὰρ ἐδόκει ἐνδοεὶς ὑπὸ Διὶ γίνεσθαι 20 δοκῶν. ἈΛΕΞ. Οὐ ταῦτα φροῦσιν οἱ ἀνθρώποι περὶ ἐμῷ, ἀλλ' Ἡρακλεῖ κ' Διονύσῳ ἐνάμιλλον τιθείαςί με. Καί τοι τὴν Ἀορὸν ἐκείνην ἐδ' ἐτέρῳ ἐκείνων λαβόντ', ἐγὼ μόνῳ ἰχειρωσάμην. ΦΙΛ. Ὁρᾷς ὅτι ταῦτα ὡς υἱὸς Ἀμμωνῶς λέγεις, ὃς Ἡρακλεῖ κ' Διονύσῳ παραβάλλεις 25 σεαυτὸν, κ' ἐκ αἰσχύνῃ, ὦ Ἀλέξανδρε, ἐδὲ τὸν τύπον ἀπομαθήσῃ, κ' γνώσῃ σεαυτὸν, κ' συνῆς ἤδη νεκρὸς ὢν;

† Ὀξυδράκαις.] Not "the Name of a City, as is generally imagined, but the Name of an Indian People." "every Exploit of yours seemed to fall short, as far as it appeared to be performed by a God."

\* πᾶν γὰρ, [ἔς] "For

ΔΙΑΛ. καὶ Ἀχιλλεύς κ' Ἀντιλόχῳ.

Homer ridiculed, for making the other World a worse State than the present, in the following Verses spoken by Achilles to Ulysses, when he (Ulysses) went alive to Hell, to consult Tiresias the Prophet, in Odyss. xi.

Βελομένην κ' ἐπάμυνον ἔων θηλείεμεν ἄλλῃ

Ἀνδρὶ παρ' ἀκλήρῳ, ὃ μὴ βίολ' πολὺς εἴη.

Ἦ πᾶσι νεκρὸς σσι κατὰ φθιμένοιισιν ἀνάσσειν.

'ANT.



- ἌΝΤ. **Ο**ΙΑ πρώην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσεά σοι  
 εἶρηται περὶ τῷ θανάτῳ, ὡς ἀγινή κ' ἀνάξια  
 τοῖν διδασκάλοι ἀμφοῖν, Χείρωνος τε κ' Φοίνικος; ἡκροώμην  
 γὰρ ὅποτε ἔφης βύλεισθαι ἐκάρυξος ὦν, θητεύειν παρὰ τινι  
 5 τῶν ἀκλήρων, ὃ μὴ βίοντος πολὺς εἴη, μάλλον ἢ πᾶσι  
 ἀνάσσειν τῶν νεκρῶν. Ταῦτα μὲν ἐν ἀγινή τινα Φρύγα,  
 διίλδον, κ' πέρα τῷ καλῶς ἔχοντι φιλόζωνον ἴσως ἔχρην  
 λέγειν· τὸν Πηλέως δὲ υἱὸν τὸν φιλοκινδυνότατον ἠρώων  
 ἀπάντων, ταπεινὰ ἔτω περὶ αὐτῷ διανοεῖσθαι, πολλῇ αἰσ-  
 10 χύνῃ, κ' ἐναντιότητι πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ·  
 ὅς, ἔξον ἀκλῆως ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν,  
 ἰκὼν προείλετο τὸν μεία τῆς ἀγαθῆς δόξης θάνατον. ἈΧΙΛ.  
 ὦ παῖ Νέστορ, ἀλλὰ τότε μὲν ἄπειρος ἔτι τῶν ἱθαῦ-  
 15 θα ὦν, κ' τὸ βέλτιον ἐκείνων ὁπότερον ἢ ἀγνοῶν, τὸ δύ-  
 στηνον ἐκεῖνο δοξάριον προετίμων τῷ βίῳ. Νῦν δὲ συνίημι  
 ἤδη, ὡς ἐκείνη μὲν ἀνωφελής, κ' εἰ \* ὅτι μάλισα οἱ  
 ἀνὰ ῥαψωδῆσσι, μετὰ νεκρῶν δὲ ὁμοτιμία. Καὶ ἔτε τὸ  
 κάλλος ἐκείνο, ὃ Ἀντίλοχε, ἔτε ἡ ἰσχὺς πάρεστιν, ἀλλὰ  
 κείμεθα ἅπαντες ὑπὸ τῷ αὐτῷ ζόφῳ ὅμοιοι, κ' κατ' ἑδὲν  
 20 ἀλλήλων διαφέρουσι. Καὶ ἔτε οἱ τῶν Τρώων νεκροὶ διδασί-  
 με, ἔτε οἱ τῶν Ἀχαιῶν θιραπεύουσιν, ἰσηγορία δὲ ἀκριβής,  
 κ' νεκρὸς ὅμοιος, ἡ μὲν κακός, ἡ δὲ κ' ἐσθλός. Ταῦτά με  
 ἀνιᾶ, κ' ἄχθομαι, ὅτι μὴ θητεύω ζῶν. ἌΝΤ. Ὅμως τί  
 ἐν ἂν τις πάθος, ὃ Ἀχιλλεῦ; ταῦτα γὰρ ἔδοξε τῇ φύσει,  
 25 πᾶσιως ἀποθνήσκειν ἅπαντας. Ὡς γὰρ ἐμμένειν τῷ ἰο-  
 μῳ, κ' μὴ ἀνιάσθαι τοῖς διατεταγμένοις. Ἄλλως τε,  
 ὁρᾷς τῶν ἱεταίρων ὅσοι περὶ σέ, ἰσμεν ὧδε; μεία μικρὸν  
 δὲ κ' Ὀδυσσεὺς ἀφίξεται † πάντως. Φέρι δὲ παραμυ-  
 θίαι κ' ἡ κοινωρία τῷ πράγματι, κ' τὸ μὴ μόνον αὐτὸν  
 30 πεποιθέναι. Ὅρᾷς τὸν Ἡρακλῆα, κ' τὸν Μελιάαρον, κ'  
 ἄλλως θαυμαστὸς ἄνδρας, οἱ ἐκ ἂν οἶμαι δέξαιντο ἀνελθεῖν,  
 εἴ τις αὐτὸς ἀναπέμψειε θητεῖσόντας ἀκλήροισι κ' ἀβίοις ἀν-  
 δράσιν. ἈΧΙΛ. Ἐταιρική μιν ἡ παραινέσις. Ἐμεῖ δὲ  
 ἐκ οἷδ' ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾶ, οἶμαι δὲ

\* ὅτι.] Perperam in om-  
 nibus Libris excusis scribitur  
 εἰ κ' ὅ, τὸ μάλισα, cum sit  
 scribendum ὅτι μάλισα, "ma-  
 xime;" ut dicitur ὅτι τά-

χισα, "celerrime." Grævius.  
 † πάντως.] For good and  
 all, when dead; and not, as he  
 lately came, alive, and to re-  
 turn again to Life.



καὶ ὑμῶν ἕκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χεῖρς ἐστὶ, καὶ ἡσυχίαν αὐτὸ πάσχοις. ἌΝΤ. Οὐκ ἄλλ' αἰεὶς, ὦ Αχιλλεῦ. Τὸ γὰρ ἀνωφελὲς τῷ λέγειν ὀρῶμεν. Σιωπᾶν γὰρ, καὶ φέρειν, καὶ ἀνέχισθαι, δέδοται ἡμῖν, μὴ καὶ γέλωτα ὀφλωμεν, ὥσπερ σὺ, τοιαῦτα ἐυχόμενοι.

5

Δ Ι Α Λ. κβ'. Μινίππυς καὶ Ταντάλῳ.

The Absurdity of Tantalus's Punishment.

MEN. **Τ**Ι κλαίεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρεται, ἐπὶ τῇ λίμνῃ ἐξῶς; TANT. Ὅτι, ὦ Μίνιππι, ἀπόλωλα ὑπὸ τῷ διψῆς. MEN. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πεινῶν, ἢ καὶ ἡ Δι' ἀρυσάμενος κοίλῃ τῇ χειρὶ; TANT. Οὐδὲν ὀφείλω εἰ ἐπικύψαιμι. Φεύγει γὰρ τὸ ὕδωρ, ἐπειδὴν προσίοισα αἰσθῆταί με. Ἡ δὲ πόσις καὶ ἀρυσάμαι, καὶ προσενέγκω τῷ σώματι, καὶ φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρέυν, ἕκ οἷδ' ὅπως, αὐθις ἀπολείπει ξηρὰν τὴν χεῖρά μου. MEN. Τεράσιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ εἰπέ μοι, τί γὰρ δέη τῷ πεινῶν; καὶ γὰρ σῶμα ἔχεις, ἀλλ' ἐκείνο μὲν ἐν Λυδία πῶς τίθαπται, ὅπερ καὶ πεινῶν καὶ διψῶν ἐδύνατο. σὺ δὲ ἡ ψυχὴ, πῶς ἂν εἴη ἡ διψῶς, ἢ πίνουσιν; TANT. Τῷ αὐτὸ ἡ κόλασις ἐστὶ, τὸ διψῆν με τὴν ψυχὴν ὥς σῶμα ἔσθαι. MEN. Ἀλλὰ τῷτο μὲν ἔτω πεινῶσμεν, ἐπεὶ φῆς τῷ διψῆν κολλάσθαι. Τί δ' ἔν σοι τὸ δεινὸν εἶναι; ἢ δέδιας μὴ ἐνδεία τῷ ποτὲ ἀποθάνης; καὶ ὅρῳ γὰρ ἄλλον μίαν τῷτον ἄδην, ἢ δάναλον ἐντεῦθεν εἰς ἕτερον τόπον. TANT. Ὅρθῳς μὲν λέγεις. Καὶ τῷτο δ' ἔν μέρει τῆς κατὰδίκης, τὸ ἐπιθυμεῖν πεινῶν, μὴδὲν δειόμενον. MEN. Ληρῆς, ὦ Τάνταλε, καὶ ὥς ἀρκῆδως πολὺ δεῖσθαι δοκεῖς, ἀκράτως γὰρ Ἑλλέβορον ἡ Δία ὅστις τὸναντίον τοῖς ὑπὸ τῶν λυττῶν κυνῶν διδηγμένοις πείπονθας, καὶ τὸ ὕδωρ, ἀλλὰ τὴν διψᾶν πεφοβημένον. TANT. Οὐδὲ τὸν Ἑλλέβορον, ὦ Μίνιππι, ἀναινομαί πεινῶν, γένεοί μοι μόρον. MEN. Θάρξαι, ὦ Τάνταλε. Εὖ ἴσθι ὥς ἔτι σὺ, ἔτι ἄλλο πίνεται τῶν νεκρῶν ἀδύνατον γὰρ. Καὶ τοι καὶ πάντες ὥσπερ σὺ ἐκ κατὰδίκης διψῶσι, τῷ ὕδατι αὐτὰς καὶ ὑπομένουσι.

F

Δ Ι Α Λ.



## Δ Ι Α Λ. κγ'. Μενίππυ κ' Αἰακῷ.

*Menippus sees the Curiosities in Hell, and makes his Remarks upon them. He is waited upon by one of the Judges.*

- MEN. ΠΡὸς τῷ Πλῦτων<sup>Θ</sup>, ὦ Αἰακὲ, περιήγησαί μοι  
 τὰ ἐν αἴδῃ πάντα. ΑἰΑΚ. Οὐ ξάδιον, ὦ  
 Μενίππε, ἀπαίλα. Ὅσα μὲν τοι κεφαλαιώδη μάνθανε.  
 Οὐτοσὶ μὲν, ὅτι Κέρβερός ἐστιν, οἶσθα· κ' τὸν πορδμία  
 5 τῦτον, ὅς σε διεπέρασε, κ' τὴν λίμνην, κ' τὸν Πυριφλι-  
 γέθοντα ἥδη ἰώρακας ἰσιών. MEN. Οἶδα ταῦτα, κ' σὶ,  
 ὅτι πυλωρεῖς. Καὶ τὸν βασιλεία εἶδον, κ' τὰς Ἑρινῦς.  
 Τὲς δ' ἀνθρώπους μοι τὰς πάσαι διῆξον, κ' μάλιγα τὰς  
 ἐπισήμους αὐτῶν. ΑἰΑΚ. Οὐτ<sup>Θ</sup> μὲν Ἀγαμέμνων, ἔτ<sup>Θ</sup>  
 10 δ' Ἀχιλλεύς, ἔτ<sup>Θ</sup> δὲ Ἰδομενεὺς πηλείων. Ἐπειτα Ὀ-  
 δυσσεύς, εἴτα Αἴας, κ' Διομήδης, κ' οἱ ἄριστοι τῶν Ἑλ-  
 λήνων. MEN. Βαβαί, Ὀμηρε, οἶά σοι τῶν ῥαψωδιῶν τὰ  
 κεφάλαια χαμαὶ ἐρρίπτει, ἄγνωστα, κ' ἄμορφα, κόνις  
 πάντα, κ' λήρ<sup>Θ</sup> πολλὺς, \* ἀμειννά ὡς ἀληθῶς κάρηνα.  
 15 Οὐτ<sup>Θ</sup> δὲ, ὦ Αἰακὲ, τίς ἐστι; ΑἰΑΚ. Κῦρός ἐστιν. Οὐ-  
 τ<sup>Θ</sup> δὲ Κροῖσ<sup>Θ</sup>, ὁ δ' ὑπὲρ αὐτὸν, Σαρδανάπαλλ<sup>Θ</sup>, ὁ δ'  
 ὑπὲρ τέττας, Μίδας, ἱκεῖν<sup>Θ</sup> δὲ, Ξέρξης. MEN. Εἴτα  
 σι, ὦ κάθαρχμα, ἡ Ἑλλὰς ἴφριττε, ζευγνύσῃ μὲν τὸν  
 Ἑλλήσποριν, † διὰ δὲ τῶν ὄρων πλεῖν ἰσιδυμῶν-  
 20 τα; — \* Οἷος δὲ κ' ὁ Κροῖσός ἐστι; τὸν Σαρδανά-  
 παλλον δὲ, ὦ Αἰακὲ, παλάξαι μοι κατὰ κόρξης ἐπί-  
 τρειψον. ΑἰΑΚ. Μηδαμῶς· διαδρύψεις γὰρ αὐτῷ τὸ  
 κρανίον, γυναικεῖον ὄν. MEN. Οὐκῆν, ἀλλὰ προσπύξο-  
 μαί γε πάντως ἀνδρογύνῃ ὄντι. ΑἰΑΚ. Βύλει δέ σοι  
 25 ἐπιδείξω κ' τὰς σοφάς; MEN. Νὴ Δία γε. ΑἰΑΚ. Πρῶ-  
 τ<sup>Θ</sup> ἔτός σοι ὁ Πυθαγόρας ἐστί. MEN. Χαῖρε, ὦ † Εὐ-  
 φορβεῖ,

\* ἀμειννά.] Παντὶς δ' εἰ-  
 σὶν ὅμως νεκρῶν ἀμειννά κά-  
 ρηνα. *Hom.*

† διὰ δὲ τῶν ὄρων.] After  
*Xerxes* had invaded Greece with  
 an Army (as *Justin* relates) of ten  
 Hundred Thousand Men, he  
 cut a Channel a-crofs the Neck

of the *Peninsula*, upon which  
 Mount *Athos* stands, in *Mace-*  
*donia*, that he might have it to  
 say, he sailed over, or through,  
 Mountains.

\* Οἷος.] *What a vile Wretch!*

† Εὐφορβεῖ.] *Pythagoras*  
 held, that the Souls of Men,  
 after



φορεῖ, || ἡ Ἀπολλων, ἡ ὅ, τι ἂν ἐθέλῃς. ΠΥΘ. Νῆ,  
καὶ σὺ γε, ὦ Μίνιππι. MEN. Οὐκ ἔτι δὲ χρυσῆς ὁ  
μηρός ἐστὶ σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρε ἴδω, εἴ  
τι σοι ἐδώδιμον ἢ πῆρα ἔχει. MEN. Κυάμους, ὦ γα-  
θί. Ὡς \* ἢ τὐτό σοι ἐδώδιμον. ΠΥΘ. Δὲς μόνον 5  
ἄλλα

after a certain Time spent in Hell, returned to Life again, and passed into a new Set of Bodies. As a Proof of this, he affirmed, that he himself had been *Eupherbus*, at the Siege of *Troy*; and, to prove it, said he knew the Shield of that Warriour, which he saw hung up in one of the *Grecian* Temples.

|| ἡ Ἀπολλων.] He was of so beautiful a Person, that his Scholars used to call him the *Hyperborean Apollo*. *Diog. Laert.* Lib. viii. Segm. ii. *Lucian* calls him by these Names, in Derision of his Vanity, in having endeavoured to pass for these Persons. But it was not so much Vanity, as a Sort of pious Fraud in him, because he, thereby, proposed the Reformation of Men, as will appear by the next Note. This shews us the Necessity there was of a real Divine Reformer.

§ χρυσῆς ὁ μηρός.] *Ælian* says, that *Pythagoras* shewed his golden Thigh, at the public Games of *Crotone*; and that he was seen, that very Day, at *Metapontum*, another City of *Italy*. *Apollonius* too relates the same Facts; but neither gives us any Account of the Grounds of this Fable of his golden Thigh. See *Ælian*. Lib. ii. cap. 26. and *Apollon.* de Mirabil.

If I may guess at the Foundation of all these strange Things, I should be apt to think, that, as *Pythagoras* was

engaged in reforming the *Crotonians* and *Metapontines*, two Cities entirely sunk in Luxury and Debauchery, the better to enforce his new Laws, and to give them an extraordinary Sanction, he contrived to pass for a very wonderful Person, or, rather, something more than Man. His great Skill in Mathematics too, by which he passed with some for a Conjuror, might have contributed to establish this Notion of him.

\* ἢ τὐτό σοι ἐδώδιμον.] *Pythagoras* did not allow the Eating of any living Creature, but would have Men live upon all wholesome Vegetables, except Beans. Many fabulous Reasons are given for his forbidding the Eating of these: Such as, that they resemble the human Parts of Generation: That their Stalks are like the Gates of Hell, because they have a thorough Passage, or one continued Tube, within them: That, if you expose them boiled, for a certain Number of Nights to the Moon, they will turn to Blood. *Diog. Laert.* in *Pythag.* and *Lucian* in *Βίων Πράσ.* But the true Reason, probably, was that given by *Cicero*. “Ex quo etiam Pythagoricis interdictum putatur, ne Fabâ vescerentur, quòd habet inflationem magnam is cibus, tranquillitati mentis vera quærenti contrariam.” Lib de Divinat. Several also are of Opinion



ἀλλὰ παρὰ νεκροῖς † δόγματα. Ἐμαθον γὰρ ὡς εἶδεν  
 ἴσον πύαμοι καὶ † κεφαλαὶ τοκῶν ἐνθάδιν. Αἰακ.  
 Οὐτῷ δὲ Σόλων ὁ Ἐξηκείδης, καὶ Θαλῆς ἐκίπῃ, καὶ παρ'  
 αὐτῶν, Πιττακὸς, καὶ οἱ ἄλλοι. \* Ἐπὶ δὲ πάντες εἰσὶν,  
 5 ὡς ὅρα. MEN. Ἀλυποὶ ἔτοι, ὦ Αἰακί, μόνοι, καὶ φαι-  
 δροὶ τῶν ἄλλων. Ὁ δὲ σποδῶ πλείως, ὥσπερ ἐγκρυφίας  
 ἀρτῷ, ὁ ταῖς φλυκταίναις ὅλῳ † ἐξηθηκώς, τίς εἰσιν;  
 Αἰακ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίφθῳ ἀπὸ τῆς Αἴ-  
 τνης παρών. MEN. Ω † χαλκόπυ βέλτις, τί παθὼν  
 10 σιαυλὸν εἰς τὰς || κρατῆρας ἐνέβαλεις; ΕΜΠ. § Μιλαγ-  
 χολία

nion that, under *Pythagoras's* Precept about Beans, was couched Advice to his Scholars, that they should not endeavour to become *Κυαμύται*, *Fabis electi* (for it was usual to elect Magistrates with Beans) that is, that they should not subject themselves to the Evils of Ambition. See *Xen. Apomn. Demosth. Scholiast.* in *Orat. cont. Timocrat.* & *Plut.* in *Puer. Educat.*

† δόγματα.] *The Opinions* of the Philosophers were, peculiarly, so called.

† Κεφαλαὶ τοκῶν.] *Κεφαλή*, as *Stephanus* shews, hath been used, as a Term in Anatomy, signifying the *Extremity* of a Bone, or other Part. "Item" (says he) superior in Testi-  
 "culo pars κεφαλὴ ὀρχέως  
 "dicitur, inferior πύθμην."...  
 Now, as there is no Account, at least, that I can find, that *Pythagoras* thought Beans more like the Parts of Generation of Parents than those of Children, but that they resembled such Parts, in general, I am apt to think, that *Lucian* must have writ it *κεφαλαὶ ὀρχῶν*. For where has *κεφαλή*, by itself, ever sig-

nified *Testiculus*? And, if it had, why should *Lucian* alter, or limit, the Doctrine of *Pythagoras*, who forbid the Eating of Beans, not because they resembled the Parts of Generation in Parents only, but those in all human, or, perhaps, living Creatures? *τοκῶν* is put for *τοκέων*, Ionice.

\* Ἐπὶ δ.] *The seven wise Men of Greece.* The four, not mentioned, here, were *Chilo, Bias, Periander, King of Corinth* and *Cleobulus*.

† ἐξηθηκώς.] *Who bath broke-out* with Blisters. A Metaphor, from the *Breaking out*, or *Budding*, of Trees, or Flowers.

† χαλκόπυ.] See your Dictionary for *Empedocles*.

|| κρατῆρας.] *Κρατήρ*, properly, signifies a *Cup*. The *Caverns* of the burning Mount *Ætna* were, in *Greek*, called *Κρατῆρες*.

§ Μιλαγχολία τις.] After *Menippus* had asked, τί παθὼν, it is odd that *Empedocles* should answer, in this Nominative Case. But, perhaps, it is natural, in a curiory Discourse, not to be, upon



χολία τις, ὦ Μένιππε. MEN. Οὐ μὰ Δία, ἀλλὰ κινοδοξία, κ' τύφῳ, κ' πολλῇ † κόρυζα. Ταῦτά σε ἀπηνθράκωσιν αὐταῖς κρηπίσιν ἐκ ἄξιον ὄντα. Πλὴν ἀλλ' ἔδιν' σε τὸ σόφισμα ὤησιν, ἐφωράθης γὰρ τιθιναῖς.—Ὁ Σωκράτης δὲ, ὦ Αἰακί, πῶς πότε ἄρά ἐστι; ΑἰΑΚ. Με- 5  
τὰ Νέστορος κ' \* Παλαμῆδους ἐκείνῳ ληρεῖ τὰ πολλά.  
MEN. Ὅμως ἐβυλόμην ἰδεῖν αὐτὸν, εἴ περ ἰνθάδε ἐστίν.  
ΑἰΑΚ. Ὅρᾳς τὸν φαλακρόν; MEN. Ἀπανίς φαλακροί  
εἰσιν· ὥςτι πάντων ἂν εἴη τῷτο τὸ γνῶρισμα, ΑἰΑΚ.  
Τὸν σιμὸν λέγω. MEN. Καὶ τῷδ' ὅμοιον· σιμοὶ γὰρ 10  
ἄπαντες. ΣΩΚΡ. Ἐμὲ ζητεῖς, ὦ Μένιππε; MEN. Καὶ  
μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν Ἀθήναις; MEN.  
Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τὰ γε σχήματά  
αὐτὰ, κ' τὰ βαδίσματα εἰ θιάσαιλό τις, ἄκροι φιλόσοφοι  
μάλα ἢ πολλοὶ. Τὰ δ' ἄλλα—ἰώρακας, οἶμαι, οἷος ἦκε 15

upon all Occasions, so very exact as to answer, directly, in the Case of the Question: Or, perhaps, the Speaker, here, meant to say, *Μελαγχολία τις ἦ*, "It was some Madness."

† *κόρυζα*.] *Stephanus* shews, from *Galen*, that all the old Physicians used to call, τὸ διὰ τῶν ῥινῶν ἐκκρινόμενον ὑγρὸν λεπτὸν, the thin Fluid secreted through the Nostils, by the Name of *κόρυζα*. We often see Madmen and Idiots troubled with this Defluxion, whence we call them *Drivelers*; and hence, I suppose, the *Greeks* gave the Name of *κόρυζα*, or *Driveling*, to Madness.

\* *Παλαμῆδους*.] *Socrates*, upon his Trial, spoke thus to the *Athenian Judges*: "If  
"Death be but a Journey  
"hence to another Place, and  
"it be true, what is reported,  
"that all, who have died, are  
"there: What greater Good,  
"Judges, can befall a Man,  
"than there to converse with

"those just Judges, *Minos*,  
" *Æacus*, and *Rhadamanthus*,  
"and with *Palamedes*, or *Ajax*,  
"or any other who hath died  
"by an unjust Judgment?"  
*Plat.* in *Apolog.*

I think it somewhat probable, then, that *Lucian*, here, placing *Socrates* in the particular Company of *Nestor*, a righteous Man, and of *Palamedes*, who had suffered by a false Accusation, is a Kind of a Gibe upon the above Passage in *Plato*, as if he made *Æacus* (when *Menippus* had asked him for *Socrates*) to say, "O! yonder  
"he is, to be sure, comforting  
"himself with *Nestor*, and *Palamedes*, his Fellow-Sufferers,  
"whose Company he so much  
"longed for."

§ πολλοί.] Immediately after this πολλοί the MS. goes on thus: ΣΩΚ. Μάλα πόλλως ἰώρακα. MEN. Ἀλλ' ἰώρακας, οἶμαι, οἷος ἦκε παρὰ σοί Ἀρίστιππος, κ' Πλάτων αὐτός, ὁ μὲν, &c. *Græc.*



παρὰ σοί \* Ἀρίστιππῳ, καὶ Πλάτῳ αὐτός· ὁ μὲν ἀποπνέων  
 μύρῳ, ὁ δὲ τὸς ἐν Σικελίᾳ τυράννης † θεραπεύειν ἱμαθῶν.  
 ΣΟΚΡ. Περὶ ἡμῶν δὲ τί φρονέουσιν; ΜΕΝ. Εὐδαίμων, ὃ  
 Σάκρατες, ἀνδρῶν· εἶ, τά γε τοιαῦτα. Πάντες ἐν σε θαν-  
 5 μάσιον οἴοιται ἄνδρα γεγενῆσθαι, καὶ πάντα ἰγνωσκίαι || ταῦ-  
 τα, δεῖ γὰρ οἶμαι τᾷληθὲς λέγειν, ἐδὲν εἰδὸτα. ΣΩΚΡ.  
 † Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτὸς. Οἱ δὲ, εἰρω-  
 νίαν ᾧοιτο τὸ πρᾶγμα εἶναι. ΜΕΝ. Τίνας δὲ ἔτοί εἰσιν  
 οἱ περὶ σέ; ΣΩΚΡ. Χαρμίδης, ὃ Μένιππι, καὶ Φαῖδρῳ,  
 10 καὶ ὁ τῷ Κλεινίᾳ. ΜΕΝ. Εὖγε, ὃ Σάκρατες, ὅτι καλῶν-  
 ῶν μέτει τὴν σεαυτῷ τέχνην, καὶ ἐκ ὀλιγωρεῖ τῶν καλῶν.

\* Ἀρίστιππῳ.] This Philosopher (if he deserves that Name) held, that the gross Pleasures of the Body were the *Summum Bonum*.

† θεραπεύειν ἱμαθῶν.] *Plato* went thrice to *Sicily*.—First, to see the Wonders of the burning *Ætna*; at which Time, he incurred the Displeasure of the Tyrant *Dionysius* the Elder, by telling him that his Words *τυρραννῶσιν*, *sawoured of Tyranny*; for which, he would have been put to Death, but for the generous and humane *Dion*, Brother-in-Law to the Tyrant. His second Expedition was, to take Possession of some Lands promised him by *Dionysius* the Younger, in which he was to make an Experiment of that famous Form of Government, which he hath left us, in his Works. But *Dionysius* broke his Word with him; upon which, it was thought, he put *Dion* and *Theotas* upon Dethroning him. It is, at least, certain, that he was obliged to a Letter, which the Philosopher *Archytas* wrote to *Dionysius* in his Favour, for his Escape from *Sicily* and this second Tyrant. The third Time, he went to make up Matters between *Dion*,

then much suspected at Court, and *Dionysius*, who still had a Veneration for *Plato*: But, failing in this, he soon returned Home. *Diogenes Laertius*, Lib. iii. S. 18. in Substance, gives us the above Account; in which, we see rather the Contrary of any servile Attendance upon the Tyrants of *Sicily*: So that *Lucian*, here, probably, takes an injurious and saucy Liberty with the Divine *Plato's* Character.

|| ταῦτα.] *These Things*, that we now see, here in Hell. *Socrates* was wont to say, That a *Dæmon* or *Genius* signified, before-hand, to him what was to come: Ἐλεγε δὲ καὶ προσσημαίνει τὸ δαιμόνιον τὰ μέλλοντα αὐτῷ. *Diog. Laert.* Lib. ii. Seg. 32. Which Notion is what *Menippus*, here, pretends to ridicule.

† Καὶ αὐτὸς ἔφασκον.] The *Delpbian* Oracle pronounced *Socrates*, the wisest of Men: Which, after much Enquiry, he himself discovered to be true, in this Respect only, *That he alone had found out, that he knew nothing*. And this he often declared. See *Plat.* in *Apolo-*

ΣΩΚΡ.



ΣΩΚΡ. Τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι ; Ἀλλὰ πλεῖστον  
 ἡμῶν καλᾷκεισο, εἰ δοκῇ. ΜΕΝ. Οὐ μὰ Δί', ἐπὶ τὸν  
 Κροῖσον γὰρ καὶ Σαρδανάπαλον ἄπειμι, πλεῖστον οἰκήσων  
 αὐτῶν. Ἔοικα γὰρ ἐκ ὀλίγα γελάσεισθαι, οἰμωζόντων ἀνθρώπων.  
 ΑἴΑΚ. Καὶ γὰρ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρῶν λάθῃ 5  
 διαφυγῶν. Τὰ πολλὰ δ' ἰσαυθις ὄψει, ὦ Μένιππε. ΜΕΝ.  
 Ἀπιθι. Καὶ ταυτὶ γὰρ ἱκανὰ, ὦ Αἰακέ.

Δ Ι Α Λ. κδ'. Μένιππος καὶ Κερβέρου.

Lucian's Death of Socrates.

ΜΕΝ.\* Ω Κέρβερε, (συγγενὴς γάρ εἰμί σοι, κύων καὶ αὐ-  
 τὸς ὦν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἷον ἦν ὁ  
 Σωκράτης, ὅποτε καλεῖται πρὸς ὑμᾶς ; εἰκὸς δέ σε θεῖον ὄντα,  
 μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φθιγγεῖσθαι, ὅπου τ'  
 ἐθέλεις. ΚΕΡΒ. Πόρρωθεν μὲν, ὦ Μένιππε, πανόπασιν 5  
 ἐδέκει ἀτρέπιον προσώπων προσεῖναι, καὶ ἐπάνω δεδιδῆναι τὸν  
 θάνατον δοκῶν, καὶ τὴν ἰμφοῖναι \* τοῖς ἐξω τῷ σομῖσι ἐξῶσιν  
 ἐθέλων. Ἐπεὶ δὲ καλέκυσεν εἴσω τῷ χάσματι, καὶ εἶδε τὸν  
 ζόφον, καὶ γὰρ ἐτι διαμέλλοιτο αὐτὸν † δακῶν τῷ κωνείῳ,  
 καλίσπασσα τῷ ποδὶ, ὥσπερ τὰ βρέφη ‡ ἐκώκει, καὶ τὰ 10  
 ἱαυτῷ παιδία ὠδύρειο, καὶ παντοῖος ἐγένετο. ΜΕΝ. Οὐκ ἔν  
 σοφιστῆς

\* τοῖς ἐξω.] *To the World.*

† κωνείῳ δακῶν.] The Re-  
 presentment of *Socrates* lingering in  
 great Fear, at the Entrance of  
 Hell, till *Cerberus* comes and  
 drags him down by the Foot,  
 is a natural Allegory, signify-  
 ing that *Socrates* was very loth  
 to quit this Life, and did still  
 put off his Departure, till, at  
 length, Death seized him fast,  
 and hawled him away, in Spite  
 of him. Yet I cannot but  
 think, that *Cerberus* breaks  
 through this Allegory, when,  
 in his private Capacity of a  
 Dog, he says, he bit *Socrates*  
 with *Hemlock* ; for this seems  
 strained and unnatural. How-

ever, it is reconcileable to Sense,  
 by taking *Cerberus*, when he says,  
 κωνείῳ δακῶν, for *Death* ; be-  
 cause *Death* may, indeed, be  
 naturally said to seize *Socrates*  
 κωνείῳ, with the *Hemlock*, or the  
*Juice of Hemlock*, which was  
 the *Poison* he had drank.  
 Κώνειον is reckoned to be rather  
 a Sort of Plant like our *Hemlock*.

‡ ἐκώκει.] I know no Ac-  
 count of *Socrates's* Death of  
 near such Authority, as that  
 given by his Scholar *Plato* ; in  
 which, that Philosopher ap-  
 pears with such intire Resigna-  
 tion, exalted Courage, and  
 Majesty



σοφιστῆς ὁ ἀνθρώπος ἦν, καὶ ἐκ ἀληθῶς κατεφρόνει τῷ πράγματι; ΚΕΡΒ. Οὐκ· ἀλλ' ἐπεὶ περ ἀναγκαῖον αὐτὸ εἶναι, καλεθρασύνη, ὡς δὴθεν ἐκ ἄκων πεισόμενοι, ὁ πάντως εἶδεν παθεῖν, ὡς θανατώσονται οἱ διαλαί. Καὶ ὅλως, περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τῇ σομίᾳ τολμηροί, καὶ ἀνδρείοι, τὰδ' ἐνδοθεν § ἔλεγχος ἀκριβής. ΜΕΝ. Ἐγὼ δὲ πῶς σοι κατεληλυθῆναι εἶδοξα; ΚΕΡΒ. Μόνος, ὦ Μενίππε, ἀξίως τῷ γένει, καὶ Διογένης πρὸς σὺ, ὅτι μὴ ἀναγκαζόμενοι ἐσθίει, μὴδ' ὠθέμενοι, ἀλλ' ἐθελῶσι, γελῶντες, οἰμώζειν παρὰ γαίλας ἀπασιν.

Majesty of Reason, that I think Lucian (who also could not, possibly, have a better Account) a most affected, injurious, and envious Traducer, for treating his Character with this Indignity. His dying, as he did, seems a strong Argument, that he was (as some eminent Christians al-

low he was) inspired: For scarce any Thing less than the Constancy, Cheerfulness, and Hopes of a Martyr, appear in his Behaviour.

§ ἔλεγχος.] This Word in the Masculine Gender, as here, signifies, a Proof; in the Neuter, a Scoundrel.

# Δ Ι Α Λ. κί. Χάρωνος καὶ Μενίππου.

A Scuffle between Charon and Menippus, about the Ναῦλον or Ferry-Piece.

ΧΑΡ. Ἀπόδος, ὦ κατάραι, τὰ πορθμία. ΜΕΝ. Βόα, εἰ τῷτό σοι ἤδιον, ὦ Χάρων. ΧΑΡ. Ἀπόδος φημί ἀνδ' ὅν σὲ διπορθμευσάμην. ΜΕΝ. Οὐκ ἂν λάβοις παρὰ τῷ μὴ ἔχοντος. ΧΑΡ. Ἐγὼ δὲ τίς ὁβόλον μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλός τις, ἐκ οἷδα' ἐγὼ δὲ ἐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε, νῆ τὸν Πλάτωνα, ὦ μιαρὲ, ἢ μὴ ἀποδώς. ΜΕΝ. Κἀγὼ τῷ ξύλῳ \* σὺ παλάξας, διαλύσω τὸ κρανίον. ΧΑΡ. † Μάτην ἔν' ἔση

\* σὺ.] MS. Grav.

† Μάτην, &c.] Grævius says, the Sense, here, is, "Then you shall, to no Purpose, have made this so great a Passage, since you have not brought your Ferry-penny." As if (I suppose) even his having gotten over should still not avail him.

But a Friend thinks, that this Interpretation of Grævius enfeebles the Sentiment, and is unnatural, and that the true Sense certainly is; "And so you shall have made so great a Voyage gratis." Which is the received Sense.

σπιλιουκῆς



πεπλευκὸς τοσούτοι πλῆν; MEN. Ὁ Ἑρμῆς ὑπὲρ ἐμῷ σοι  
ἀποδότω, ὃς με παρέδωκέ σοι. EPM. Νὴ Δία ὀναίμην,  
εἰ μέλλω γε κ' ὑπερεκλίπειν τῶν νεκρῶν. XAP. Οὐκ ἀπο-  
γήσομαί σου. MEN. Τάττω γε ἑνὶ κα νέωλκῆσας τὸ πορθμει-  
ον, παρᾶμινε.—Πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις; 5  
XAP. Σὺ δ' ἐκ ἡδεις ὡς κομίζεις δέον; MEN. Ἥθειν μὲν,  
ἐκ εἶχον δέ. Τί ἔν; ἔχερῃ διὰ τῆτο μὴ ἀποθανεῖν; XAP.  
Μόνος ἔν αὐχῆσις προῖκα πεπλευκέναι; MEN. Οὐ προῖκα,  
ὦ βέλτιτε. Καὶ γὰρ ἥλιησα, κ' τῆς κώπης ἐπιλαβόμεν,  
κ' ἐκ ἐκλαιον μόνος τῶν ἄλλων ἐπιβιτῶν. XAP. Οὐδὲν 10  
ταῦτα πρὸς τὰ πορθμεία. Τὸν ὅσολον ἀποδῶναί σε διῦ, εἰ  
γὰρ δέμεις ἄλλως γενέσθαι. MEN. Οὐκ ἔν ἀπάγαγέ με  
αὐθις εἰς τὸν βίον. XAP. Χαρίεν λίγεις, ἵνα κ' πωληγὰς  
ἐπὶ τέττῳ παρὰ τῷ Αἰακῷ προσλάβω. MEN. Μὴ ἐνέχλαι  
ἔν. XAP. Διῶξον τί ἐν τῇ πῆρᾳ ἔχεις. MEN. \* Θέρ- 15  
μης, εἰ θείεις, κ' τῆς ἑκάτης τὸ δεῖπνον. XAP. Πόθεν  
τῆτοι ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἤγαγες; οἷα δὲ κ' ἐλάλει  
παρὰ τὸν πλῆν, τῶν ἐπιβιτῶν ἀπάντων κατὰ γελῶν, κ' ἐπι-  
σκώπῳν, κ' μόνος ἄδων, οἰμωζόντων ἐκείνων; EPM. Ἀγ-  
νοεῖς, ὦ Χάρων, ὁποῖον ἄνδρα διεπόρθημυσας; ἐλευθεροῖ 20  
ἀκριβῶς, κ' δεινὸς αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μίνυππος.  
XAP. Καὶ μὴν ἂν σε λάβω πολίε.—MEN. Ἄν λάβης, ὦ  
βέλτιτε,—δὲς δὲ ἐκ ἂν λάβοις.

\* Θέρμης, &c.] See the Notes upon the viii<sup>th</sup> Dialogue.

### Δ Ι Α Λ. κς'. Διογένης κ' Μαυσώλης.

*The Vanity of Mausolus's Monument, which was one of the seven Wonders of the World.*

ΔΙΟΓ. \* Ω Καρ, ἐπὶ τίνι μέγα φρονεῖς, κ' πάντων ἡμῶν  
προτιμᾶσθαι ἀξιοῖς; MAYΣ. Καὶ ἐπὶ τῇ  
βασιλείᾳ μὲν, ὦ Σινωπεῦ, ὃς ἐβασίλευσα Καρίας μὲν ἀ-  
πάσης, ἥρξα δὲ κ' Λυδῶν ἐνίων, κ' νήσους δὲ τινὰς ὑπηγα-  
γόμεν, κ' ἄχρι Μιλήτου ἐπέβην, τὰ πολλὰ τῆς Ἰωνίας 5  
καταστρεφόμεν. Καὶ καλὸς ἦν, κ' μέγας, κ' ἐν πολέ-  
μοις καρτερός. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῷ μνημα  
παμμεγέθους ἔχω ἐπικείμενον, ἡλίκοις ἐκ ἄλλο νεκρός, ἀλλ'  
ἐδὲ ὕτως εἰς κάλλος ἐξησκημένοι, ἵππων κ' ἀνδρῶν εἰς τὸ  
ἀκριβέστατον εἰκασμένων λίθῳ τῷ καλλίστῳ, οἷον ἐδὲ νεὼν ἔν- 10  
ρη τις ἂν ἐξιδίως. Οὐ δοκῶ σοι δικαίως ἐπὶ τέτοις μέγα  
φρονεῖν;



- φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ Βασιλείᾳ φῆς, κὺ τῷ κάλλει κὺ τῷ βάρει τῷ τάφῳ; ΜΑΤΣ. Νῆ Δι', ἐπὶ ταῖτοις. ΔΙΟΓ. Ἄλλ', ὃ καλὴ Μαύσωλι, ἔτι ἡ ἰσχὺς ἔτι σοι ἐκείνη, ἔτι ἡ μορφὴ πάρεσιν. Εἰ γὰρ τινα ἐλοίμεθα δικαστὴν εὐμορφίας περὶ, ἐκ ἔχω εἰπεῖν τίς· ἔνικα τὸ σὸν κρανίον προτιμηθεῖν ἂν τῷ ἐμῷ. Φαλακρὰ γὰρ ἄμφω, κὺ γυμνὰ, κὺ τὰς ὀδύλλας ὁμοίως προφαίνομεν, κὺ τὰς ὀφθαλμοὺς ἀφηρεύμεθα, κὺ τὰς ῥίνας ἀποσεισιμώμεθα. Ὁ δὲ τάφος, κὺ οἱ πολυτελεῖς ἐκείνοι λίθοι, Ἀλικαριασσεῖσι μὲν ἴσως εἰεν ἰπιδεῖνυσθαι, κὺ φιλοτιμιῶσθαι πρὸς τὴν ξέναν, ὥς δῆτι μέγα οἰκοδόμημα αὐτοῖς ἴσιν· σὺ δὲ, ὃ βέλτερι, ἐχὶ ὄρω ἃ τι ἀπολαύεις αὐτῇ πλὴν εἰ μὴ τῆτο φῆς, ὅτι μάλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικύτοις λίθοις πιεζόμενος. ΜΑΤΣ. Ἀνόητα ἔν μοι ἐκείνα πάντα, κὺ ἰσότημι· ἴσται Μαύσωλ· κὺ Διογένης; ΔΙΟ. Οὐκ ἰσότημι, ὃ γυναιότατα· Μαύσωλ· μὲν γὰρ οἰμώξειται, μιμημένος τῶν ὑπὲρ γῆς, ἐν οἷς εὐδαιμονεῖν ᾔετο. Διογένης δὲ καλισυλάσσει αὐτῇ. Καὶ τάφος ὁ μὲν ἐν Ἀλικαριασσῇ ἰρεῖ ἑαυτῇ ὑπὸ Ἀρτεμισίας τῆς † γυναικὸς κὺ ἀδελφῆς καλισκευασμένον, 20 ὁ Διογένης δὲ, τῷ μὲν σώματος εἰ κὺ τίνα τάφος ἔχει, ἐκ οἷδιν, ἐδὲ γὰρ ἔμιλιν αὐτῷ τότε. Λόγον δὲ, τοῖς ἀρίστοις περὶ αὐτῇ καλισυλοῖται, ἀνδρὸς βίον βεβιωκῶς, ὑψηλότερον, ὃ Καρῶν ἀνδραποδέσσει, τῷ σὲ μνήματος, κὺ ἐν \* βεβαιότερῳ χωρίῳ καλισκευασμένον.

† γυναικὸς κὺ ἀδελφῆς.] Some of the *Heathen* Kings, pleading the fabulous Example of *Jupiter* and *Juno*, usurped the Privilege of an incestuous and abominable Marriage with their

own Sisters; I suppose, to confine their Wealth and Interest within their own Families.

\* βεβαιότερῳ χωρίῳ.] That is, in the Esteem of Mankind.

ΔΙΑΛΑ. κζ' Νιρέως, Θερσίτη, κὺ Μενίππυ.

*The Vanity of Beauty.*

- NIP. Ἰδὲ δὴ, Μενίππος ὑποστὶ δικάσει πότερος εὐμορφότερός ἐστιν. Εἰπὲ, ὃ Μενίππι, ἐ καλλιών σοι δοκῶ; MEN. Τίνος δὲ καὶ ἴσιν; πρῶτερον, οἶμαι, χρὴ γὰρ τῆτο εἰδέναι. NIP. Νιρέως κὺ Θερσίτης. MEN. 5 Πότερος ὁ Νιρέως, κὺ πότερος ἔν ὁ Θερσίτης; εἰδένω γὰρ τῆτο ἄλλον. ΘΕΡΣ. Ἐν μὲν ἴδῃ τῶν ἔχων, ὅτι ὁμοίος εἰμί



εἰμί σοι, καὶ ἔδεν τηλικῶτον διαφέρεις, ἤλίκον σε Ὀμήρου  
 ἐκείνος ὁ τυφλὸς ἐπήνεσεν, ἀπάλιν εὐμορφότατον προσει-  
 πων. Ἀλλ' ὁ φοβὸς ἐγὼ, καὶ ψεδνὸς ἔδεν χείρων ἐφάνην τῷ  
 δικαστῇ. † Ὡρα δέ σοι, ὦ Μένιππε, ὅτινα καὶ εὐμορφό-  
 τερον ἦγῃ. NIP. Ἐμὲ τὸν Ἀγλαΐας καὶ Χάρωπος, ὅς κάλ- 5  
 λιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον. MEN. Ἀλλ' ἐχὶ καὶ ὑπὸ  
 γῆν, ὡς οἶμαι, κάλλιστος ἦλθες. Ἀλλὰ τὰ μὲν ὅτ' ὅμοια,  
 τὸ δὲ κρανίον, ταύτη μόνον ἄρα διακρίνοισι ἀπὸ τῆ Θερίτι  
 κρανίῳ, ὅτι εὐδρυπτιὸν τὸ σόν· ἀλαπαδὸν γὰρ αὐτὸ, καὶ ἐκ  
 ἀνδρῶνδεις ἔχεις. NIP. Καὶ μὴν ἔρῃ Ὀμήρον, ὅποῖ' ἦν, 10  
 ὅποτε συνισγράτεον τοῖς Ἀχαιοῖς. MEN. Ὀνειράτά μοι  
 λέγεις. Ἐγὼ δὲ ἂν βλέπω, καὶ νῦν ἔχεις, ἐκείνα δὲ οἱ τότε  
 ἴσασιν. NIP. Οὐκὲν ἐγὼ ἐλαῦθα εὐμορφότερός εἰμι, ὦ  
 Μένιππε; MEN. Οὔτε σὺ, ἔτι ἄλλος εὐμορφῶ, ἰσοιμίᾳ  
 γὰρ ἐν ἄδῃ, καὶ ὅμοιοι ἅπαντες. ΘΕΡΣ. Ἐμοὶ μὲν καὶ τῆτο 15  
 ἱκανόν.

† Ὡρα δέ σοι.] *Grævius*  
 hath it, Ὡρα δὲ σύ, *See*, or,  
*consider you*; and quotes a *Ma-*  
*nuscript* for the Amendment;  
 which seems a very good one,

because, as the Text, here, stands,  
 λέγειν is oddly understood; for  
 I doubt, whether, in any *Greek*  
 Author, it be understood, in  
 the same Manner.

Δ Ι Α Δ. καὶ. Μένιππος καὶ Χείρων.

*Contentment necessary in all Circumstances.*

MEN. **Η**ΚΗΣΑ, ὦ \* Χείρων, ὡς θεὸς ὢν ἐπιθυμήσειας  
 ἀποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκυσας,  
 ὦ Μένιππε. Καὶ τίθηκα, ὡς ὀρεῖς, ἀθάνατον εἶναι δυνά-  
 μιν.

\* Χείρων.] *Chiron* was a  
 Centaur; for, when his Father,  
*Saturn*, was making Love to  
 his Mother *Phillyra*, the Daugh-  
 ter of *Oceanus*, and his Wife,  
*Ops*, was coming upon them,  
*Saturn* quickly changed him-  
 self into a Horse, and so begat  
*Chiron*, partly Man, and partly  
 Horse. During his Youth, he  
 kept in the Woods, and there  
 made himself Master of the

Virtues of Herbs, from whence  
 he gave Rise to the Art of  
 Healing. At length, one of  
*Hercules's* poisoned Arrows,  
 happening to drop upon his  
 Foot, gave him such torturing  
 Pain, that, though, from his  
 Parents, he was immortal, yet  
 he begged the Gods would fa-  
 vour him with Death. *Steph.*—  
 But as his Request is, here, ri-  
 diculed by *Lucian*, as proceed-  
 ing



- μιν. MEN. Τίς δέ σε ἔρως τῷ θανάτῳ ἔσχειν, ἀνείρα-  
 τοῖς πολλοῖς χρεμάτ. ; XEIP. Ἐρῶ πρὸς σε ἐκ ἀσυνείου-  
 ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. MEN.  
 Οὐκ ἡδὺ ἦν, ζῶντα ὁρᾶν τὸ φῶς ; XEIP. Οὐκ, ὦ Μένιπ-  
 5 πε. Τὸ γὰρ ἡδὺ, ἔγωγε ποικιλον τι καὶ ἔχ' ἀπλῆν ἡγῆμαι  
 εἶναι. \* Ἐγὼ δὲ ζῶν αἰὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίου,  
 φωτός, τροφῆς, αἱ ὥραι δὲ αὐταῖ, καὶ τὰ γιγνόμενα ἀπαν-  
 τα, ἐξῆς ἕκαστον, ὥσπερ ἀκολουθῶντα θάτερον θατέρῳ, ἐν-  
 10 πλοσθην γυν αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ αἰὶ, ἀλλὰ καὶ  
 ἐν τῷ μετασχεῖν, ὅλως τὸ τιρπνόν ἦν. MEN. Εὖ λέγεις,  
 ὦ Χείρων. Τὰ ἐν ᾧ δὲ πῶς φέρεται, ἀφ' ὧ προελλόμενα  
 αὐτὰ ἦκεις ; XEIP. Οὐκ ἀηδῶς, ὦ Μένιππε. Ἡ γὰρ  
 ἰσοτιμία, πάνυ δημοτικόν, καὶ τὸ πρᾶγμα ἔδιν' ἔχει τὸ  
 διάφορον ἐν φωτὶ εἶναι, ἢ ἐν σκότῳ. Ἄλλως τε, οὐδὲ  
 15 διψῆν, ὥσπερ αἶω, ἔτε πεινῆν δεῖν, ἀλλ' ἀνιπιδαῖς τέτων  
 ἀπάντων ἰσμεν. MEN. Ὅρα, ὦ Χείρων, μὴ † περιπίπῃς  
 σιαυτῷ,

ing only from his Want of Con-  
 tentment, it is probable that  
 some other Fable (not come  
 down to us) went of him, in  
 which, he was represented, as  
 he is, in this *Dialogue*; and  
 that, to shew that this Life is  
 not the Place to be perfectly  
 happy in. But *Lucian* would  
 turn it to its own Use.

\* Ἐγὼ δὲ ζῶν, &c.] I own  
 I cannot make Grammar of this  
 Sentence, down to αὐτῶν  
 inclusive, unless I be allowed  
 to change ἀκολουθῶντα to  
 ἡκολουθῶντο, and to include  
 some of the Words in a Pa-  
 renthesis, as follows: Ἐγὼ δὲ  
 ζῶν αἰὶ, καὶ ἀπολαύων τῶν  
 ὁμοίων, ἡλίου, φωτός, τρο-  
 φῆς (αἱ ὥραι δὲ αὐταῖ, καὶ  
 τὰ γιγνόμενα ἀπαντα, ἐξῆς  
 ἕκαστον, ὥσπερ ἡκολουθῶντο  
 θάτερον θατέρῳ) ἐνπλοσθην  
 γυν αὐτῶν — I translate this

Sentence, according to this  
 Reading; but, lest I should be  
 thought to substitute my own  
 Meaning, for a better, take  
 the Words of the other *Trans-  
 lation*, and compare them with  
 the Text, which I have left, as  
 I found it: “ Verum, cum  
 “ ego semper viverem, ii dem-  
 “ que fruerer, sole, luce, cibo,  
 “ tum horæ eadem recurrerent,  
 “ reliqua item omnia, quæcun-  
 “ que contingunt in vita, reci-  
 “ proco quodam orbe redirent,  
 “ atque aliis alia per vices suc-  
 “ cederent; satietas videlicet  
 “ eorum me cepit.

The natural Signification of  
 ὥρα is *Tempestas, a-Season-of-the  
 Year*, not *Hora, an Hour*. And  
 to take ὥραι, here, in the se-  
 condary Meaning of *Hours*,  
 seems to me too trifling; for he  
 certainly means the returning  
*Seasons of the Year*.

† περιπίπῃς.] *Stephannus*  
 shews, that περιπίπτω often  
 signifies,



σταντῶ, καὶ εἰς τὸ αὐτό σοι ὁ λογὸς περιεῖται. ΧΕΙΡ. Πῶς  
 τὸτο φής; ΜΕΝ. † Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὁμοιον αἰεὶ  
 καὶ ταῦτόν ἐγένετό σοι προσκορές, καὶ ἰνταῦθα ὅμοια ὄντα,  
 προσκορῇ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολὴν γε ζητεῖν  
 τινα, καὶ ἰντεῦθεν εἰς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον. 5  
 ΧΕΙΡ. Τί ἔν ἂν πάθοι τις, ὃ Μένιππε; ΜΕΝ. Ὅπερ,  
 οἶμαι, καὶ φασι, συνετὸν ὄντα ἀρέσκεσθαι καὶ ἀγαπᾶν τοῖς  
 παρῆσι, καὶ μηδὲν αὐτῶν ἀφόρητοι οἶσθαι.

signifies, *quodam circuitu revolvitur*,  
 and περιπίπτειν ἑαυτῷ, in *seip-  
 sum incurrere*, i. e. *secum pug-  
 nare*, aut, *sibi ipsi contradicere*.  
 And περιεῖται, a little below he  
 renders, *revolvatur*.

καὶ is so often repeated, in this  
 Sentence, and is taken, in such  
 different Meanings, that I have  
 always known it to create Con-  
 fusion to Beginners. I caution  
 such to attend, strictly, to the  
 Translation.

† Ὅτι εἰ, &c.] The Particle

Δ Ι Α Δ. κθ'. Διογένης, Ἀντισθένης, καὶ Κράτης:

A pleasant Conversation between three deceased Philosophers,  
 taking a Walk up towards the Entrance of Hell.

\* ΔΙΟΓ. ΑΝΤΙΣΘΕΝΕΣ καὶ ΚΡΑΤΗΣ, σχολὴν ἄγουσιν ὥστε  
 τί ἐκ ἅπτεται † εὐθὺ τῆς καθόδου περι-  
 πατήσουτες, ὁφείμενοι τὰς κατιόντας, οἷοί τινες εἶσι, καὶ  
 τί ἕκαστος αὐτῶν ποιεῖ; ἈΝΤ. Ἀπώμεν, ὃ Διόγενες.  
 Καὶ γὰρ ἂν τὸ δέμα ἡδὺ γένοιτο, τὰς μὲν δακρυόνας 5  
 αὐτῶν ὀρεῖν, τὰς δὲ ἱκελεύουσας ἀφεθῆναι, ἱνίης δὲ μόλις  
 κατιόντας, καὶ ἐπὶ τράχηλον ὠθεῖσθαι τῇ Ἑρμῇ, ὅμως ἀν-  
 τιβαλίνοντας, καὶ ὑπτίως ἀλλερείδοντας, εὐδὲν δέον. ΚΡΑΤ.  
 Ἐγὼ γὰρ καὶ διηγῆσομαι ὑμῖν ἃ εἶδον, ὅποτε καλῆν καλὰ  
 τὴν ὁδόν. ΔΙΟΓ. Διήγησαι, ὃ Κράτης· εἰσκάς γὰρ τινὰ 10  
 παλγέλοια ἐρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκαλέβαινον  
 ἡμῖν ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδωρος τε ὁ πλάσιος, ὁ  
 ἡμέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος, καὶ Ὀροίτης ὁ  
 Ἀρμένιος. Ὁ μὲν ἔν Ἰσμηνόδωρος (ἐπιφάνειο γὰρ ὑπὸ

\* ΔΙΟΓ. &c.] *Antisthenes*  
 was Scholar to *Socrates*, and  
 Founder of the *Cynic* Sect;  
*Diogenes* was Scholar to *Antis-  
 thenes*, and *Crates* to *Diogenes*;  
 which is the Reason, why these

Three are joined together, in  
 this Conversation.

† εὐθὺ τῆς καθόδου.]  
 Put for εὐθὺ τὴν ὁδὸν τῆς  
 καθόδου. *Steph.*



- ληγῶν παρὰ τὸν Κιθαιρῶνα, εἰς Ἐλευσίνα οἶμαι βαδίζων) ἐξενέτε, καὶ τὸ τραῦμα ἐν ταῖν χερσὶν εἶχε, καὶ τὰ παῖδια τὰ μιογὰ, ἃ κατελειοίπει, ἀνεκαλεῖτο, καὶ ἐαυτῷ ἐπιμέμφετο τῆς τόλμης, ὃς Κιθαιρῶνα ὑπερβαλλων, καὶ τὰ περὶ τὰς
- 5 Ἐλευθερὰς χωρῖα πανέρημα ὄντα ὑπὸ τῶν πολέμων, δισδεύων, δύο μόνες οἰκίας ἐπήγετο· καὶ ταῦτα, φιάλας πέντε χρυσᾶς, καὶ κυμβία τέτταρα μεθ' ἑαυτῆ ἔχων. Ὁ δ' Ἀρσάκης (γηραιὸς γὰρ ἦδη, καὶ νῆ Δί' ἐκ ἄσμενος τῇ ὄψιν εἰς τὸ βαρβαρικὸν) ἤχθετο, καὶ ἠγανάκτει πεζὸς βαδίζων, καὶ ἤξει
- 10 τὸν ἵππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἵππος αὐτῷ συνετιθῆκει, μιᾷ πληγῇ ἀμφοτέροί διαπαρέντες ὑπὸ Θρακὸς τινος· πελταστῆ, ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τὸν \* Καππαδόκην συμπλοκῇ. Ὁ μὲν γὰρ Ἀρσάκης ἐπήλαυνεν, ὡς διηγείτο, πολὺ τῶν ἄλλων προὔπιεζομένης. Ὑποσᾶς δὲ
- 15 ὁ Θραξ, τῇ πέλτῃ μὲν ὑποδύς, ἀποσείεται τὸν Ἀρσάκην κοντόν. Οὗτος δὲ ὑποθεῖς τὴν σάρισσαν, αὐτόν τε διαπείρει, καὶ τὸν ἵππον. ἈΝΤ. Πῶς οἶόν τι, ὦ Κράτης, μιᾷ πληγῇ τῷτο γειέσθαι; ΚΡΑΤ. Ῥᾶστα, ὦ Ἀντισθένης. Ὁ μὲν γὰρ ἐπήλαυνεν, εἰκοσίπηχυν τινα κοντόν προσβλή-
- 20 μένος· ὁ Θραξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρέσαστο τὴν προσβολήν, καὶ παρῆλθεν αὐτόν ἡ ἀκκὴ, εἰς γόιν ὀκλάσας, δέχεται τῇ σαρίσσει τὴν ἐπίλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ γέρον, ὑπὸ θυμῷ καὶ σφοδρότητι· ἐαυτὸν διαπείροντα, διελαύνεται δὲ καὶ ὁ Ἀρσάκης εἰς τὸν βυθῶνα διαμπαξ, ἄχρeis ὑπὸ τῇ πυγῇ· ὁρᾶς οἶόν τι ἐγένετο· ἢ
- 25 τῷ ἀνδρὸς, ἀλλὰ τῷ ἵππῳ μᾶλλον τὸ ἔργον. Ἠγανάκτει δὲ ὁμῶς, ὁμοτίμως ὦν τοῖς ἄλλοις, καὶ ἤξει ἵππεύς κατιέναι.—Ὁ δὲ γε Ὀροίτης ὁ ἰδιώτης, καὶ πάνυ ἀπαλὸς τῷ πόδι, καὶ ἐδ' ἐγάναι χαμαὶ, ἐκ ὅπως βαδίζειν ἐδύνατο.
- 30 Πάσχεσι δ' αὐτὸ ἀτεχνῶς Μῆδοι πάντες· ἐπεὶ ἀποβῶσι τῶν ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀκροποδητὶ, μόλις βαδίζουσιν. Ὡς ἐπεὶ καταβαλὼν ἐαυτὸν, ἔκειτο, καὶ εἰς μιᾷ μηχανῇ ἀνίστασθαι ἤδελιν, ὁ βέλ-

\* Καππαδόκην.] I cannot account for this Accusative Case in ην, the Nominative being always, if I mistake not, Καππαδόξ, the Name of a River, from which Cappadocia was so called, and the Inhabitants Cap-

padoces. I cannot but think the Termination ην owing to an Error, in Transcribing. The Word must here, signify, the Cappadocian, i. e. The King of the Cappadocians.



τις<sup>⊙</sup> Ἑρμῆς ἀράμενος αὐτὸν, ἐκόμισεν ἄχρι πρὸς τὸ  
 πορθμεῖον, ἐγὼ δὲ ἐγέλων. ἈΝΤ. Καὶ γὰρ δὲ, ὅτε κατήην,  
 ἔδ' ἀνέμιξα ἐμαυτὸν τοῖς ἄλλοις, ἀλλ' ἀφίεις οἰμώζοντας  
 αὐτῆς, προσδραμὼν ἐπὶ τὸ πορθμεῖον, πρὸκατέλαβον χῶ-  
 ραν, ὡς ἂν ἐπιτηδείως πλεύσαιμι. Παρὰ τὸν πλῆν δὲ, οἱ  
 μὲν ἐδάκρυόν τε, καὶ ἐναυτίων· ἐγὼ δὲ μάλα ἐτερόπομην ἐν  
 αὐτοῖς. ΔΙΟΓ. Σὺ μὲν, ὦ Κράτης, καὶ Ἀντίσθεις, τοιού-  
 των ἐτύχετε ξυνοδοιπόρων. Ἐμοὶ δὲ Βλεψίας τε ὁ δανει-  
 σῆς, ὁ ἐκ Πειραιῶ, καὶ Λάμπις ὁ Ἀκαρνᾶν, ξιναγὸς ὢν, καὶ  
 Δάμις ὁ Πλευσί<sup>⊙</sup> ἐκ Κορίνθου, συγκατήσαν· ὁ μὲν Δάμις  
 ὑπὸ τῷ παίδος ἐκ Φαρμάκων ἀποθανών· ὁ δὲ Λάμπις δὲ  
 ἔρωτα Μυρτίῃ τῆς ἱταίρας, ἀποσφάξας ἑαυτὸν. ὁ δὲ  
 Βλεψίας λιμῷ ἄθλιος ἐλέγετο † ἀπισκληκίῃ, καὶ ἰδὼν  
 ὡχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριδέστατον φαινό-  
 μενος. Ἐγὼ δὲ, καίπινε εἰδώς, ἀνέκρινον ὃν τρόπον ἀπο-  
 θάνοι.—Εἵτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν υἱόν, “Οὐκ  
 “ ἄδικα μέντοι ἔπαθες, ἔφη, ὑπ' αὐτῆ, ὅς τέλαντα  
 “ ἔχων ὁμῶς χίλια, καὶ τρυφῶν αὐτὸς ἐννενηκονταετίας ὢν,  
 “ ὀκτωκιδεκαεῖς νιανίσκῳ τέτταρας ὀβολὸς παρῆχες.”—  
 “Σὺ δὲ, ὦ Ἀκαρνᾶν (ἔστιν γὰρ κακείνος, καὶ κατηρᾶτο  
 “ τῇ Μυρτίῳ) τί αἰτία τὸν ἔρωτα, σιαυλὸν δὲ ἔ; ὅς τῆς  
 “ μὲν πολυμίας ἔδδ' ὡπόριε ἔτρισας· ἀλλὰ φιλοκινδύνως  
 “ ἠγωνίζετο πρὸς τῶν ἄλλων· ὑπὸ δὲ τυγχόνος παιδισκαρίῃ,  
 “ καὶ δακρύων ἐπιπλάγων καὶ γιναγμῶν, ἔαλως ὁ γυναιὸς.”—  
 “Ὁ μὲν Βλεψίας γὰρ αὐτὸς, ἱαυλὴ κατηγόρει φθάσας πολλὴν  
 “ τὴν ἡσυχίαν, ὅτι χρηματὰ ἐφύλαττε τοῖς μηδὲν προσήκεισι  
 “ κληρονόμοις εἰς αὐτὴν βιώσεισθαι ὁ μάται<sup>⊙</sup> νομίζων.—Πλὴν  
 “ ἐμοὶ γὰρ ἡ τὴν τυχεῖσαν τιρπικὴν παρίσχον τότε γενόλης.—  
 “ Ἀλλ' ἤδη μὲν ἐπὶ τῷ γομῷ ἴσμεν. Ἀποδλίπτειν χρὴ, καὶ  
 “ ἀποσκοπεῖν πῶς ῥῶθιν τῆς ἀφικνουμένης. Βαβαί, πολλοὶ γὰρ  
 “ καὶ ποικίλοι, καὶ πάντες δακρύοντες, πλὴν τῶν νεογνῶν τέτων  
 “ καὶ νηπίων. Ἀλλὰ καὶ οἱ πάντες γιγνακότες ὀδύρονται. Τί  
 “ τῷτο; ἄρα τὸ † φίλτρον αὐτῆς ἔχει τῇ βίῃ; τῷτον ἔν  
 “ τὸν ὑπέργνηρον ἔρως βέλομαι.—“ Τί δακρύεις τηλικῶ-  
 “ τ<sup>⊙</sup> ἀποθανών; τί ἀγανακτεῖς, ὦ βίλτις, καὶ ταῦτα,  
 “ γέρον ἀφικνουμέν<sup>⊙</sup>; ἦπε βασιλεὺς ἦσθα; ΠΤΩΧ. Οὐ-

† ἀπισκληκίῃ. || From a Witch. So that the Mean-  
 ἀποσκλημί, exaresco.

† φίλτρον.] Generally such  
 a Love-Potion as is prepared by



- “ δαμῶς. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ τῇ-  
 “ το. ΔΙΟΓ. Ἄρα ἔν ἐπλήτεϊς, ἔτα ἀνιᾷ σε τὸ πολλὴν  
 “ τρυφὴν ἀπολιπόντα τεθνάναι; ΠΤΩΧ. Οὐδὲν τοιῦτον.  
 “ ἀλλ’ ἔτι μὲν ἐγγιγόνειν ἀμφὶ τὰ ἐννεήκοντα. Βίον δὲ  
 5 “ ἄπορον ἀπὸ καλᾶμυ καὶ ὀρμιᾶς εἶχον, ἐς ὑπερβολὴν πτω-  
 “ χὸς ὦν, ἀτεκνὸς τε, καὶ προσέτι χωλὸς, καὶ ἀμυδρὸν βλέ-  
 “ πων. ΔΙΟΓ. Εἴτα τοιῦτος ὦν, ζῆν ἤθελεις; ΠΤΩΧ.  
 “ Ναί· ἡδὺ γὰρ ἦν τὸ φῶς, καὶ τὸ τεθνάναι δεινὸν καὶ φευκίον.  
 “ ΔΙΟΓ. Παραπαίεις, ὦ γέρον, καὶ μειρακιεύῃ πρὸς τὸ  
 10 “ χρεῶν, καὶ ταῦτα, ἡλικιώτης ὦν τῇ πορθιῶς. Τί ἔν  
 “ ἂν τις ἔτι λέγοι περὶ τῶν νείων, ὅποτε οἱ τηλικῶτοι φιλό-  
 “ ζωοὶ εἰσιν; ἔς ἐχερὴν διώκειν τὸν θάνατον, ὡς τῶν ἐν τῇ  
 “ γῆρα κακῶν φάρμακον.”---Ἀλλ’ ἀπίωμεν, μὴ καὶ τις  
 ἡμᾶς ὑπὶδῃται, ὡς ἀπόδρασιν βυλεῦντας, ὁρῶν περὶ τὸ  
 15 γόμιον εἰλημένους.

## Δ Ι Α Λ. λ. Αἴαντος καὶ Ἀγαμέμνονος.

The Contest about the Armour of *Achilles* ridiculed.

- ἈΓΑΜ. **Ε**Ι σὺ μανίς, ὦ Αἴαν, σιαυτὸν ἐφόνευσας,  
 † ἐμελίσας δὲ καὶ ἡμᾶς ἅπαντας, τί αἰτίᾳ  
 τὸν Ὀδυσσεῖα; καὶ πρῶν ἔτε προσέβλεψας αὐτὸν, ὅποτε  
 ἔκει μαλὲυσόμενος, ἔτε προσεῖπεῖν ἡξιώσας ἄνδρα συστρα-  
 5 ῖνόν τιν, καὶ ἰταῖρον· ἀλλ’ ὑπεροπλικῶς, μεγάλα βαίνων, πα-  
 ρῆλδες. ΑἴΑΣ. Εἰκότως, ὦ Ἀγαμέμνον· αὐτὸς γάρ μοι  
 τῆς μαρίας αἴτιος καλίστη, μόνος ἀνιξιστασθεὶς ἐπὶ τοῖς  
 ὅπλοις. ἈΓΑΜ. Ἡξίως δὲ ἀναιταγώνιστος εἶναι, καὶ ἀκο-  
 νιτὶ κρατεῖν ἁπάντων; ΑἴΑΣ. Ναί, τά γὰρ τοιαῦτα.  
 10 οἰκεία γάρ μοι ἦν ἡ πανοπλία, τῇ ἀνεψιῷ γε ἔσα. Καὶ  
 ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους ὄντες, ἀπείπασθε τὸν ἀγῶνα,  
 καὶ παρεχωρήσατέ μοι τῶν ἀθλῶν. Ὁ δὲ Λαέρτης, ὃν ἐγὼ  
 πολλάκις ἔσωσα κινδυνεύοντα καλαχικόφθαι ὑπὸ τῶν Φρυ-  
 γῶν, ἀμείνων ἡξίως εἶναι, ἐπιτηδείτερος ἔχειν τὰ ὅπλα.  
 15 ἈΓΑΜ. Αἰτιῶ τοιγαρῶν, ὦ γενναῖε, τὴν Θέτιν, ἥ, δέου

† ἐμελίσας.] *Ajax* is de-  
 scribed, by *S. phocles*, in his Tra-  
 gedy of that Name, as having  
 slaughtered a Flock of Sheep,  
 in a Fit of Madness occasioned  
 by his being disappointed of the

Armour of *Achilles*, and as ima-  
 gining, at the same Time, that  
 he was slaying the *Grecian*  
 Chiefs, who, he thought, had  
 not done him Justice.



σοι τὴν κληρονομίαν τῶν ὅπλων παραδίδοναι συγγενεῖ γι᾽ ὅ-  
 11, φέρεσα, εἰς τὸ κοινὸν κατέθετο αὐτά. Αἴας. Οὐκ  
 ἀλλὰ τὸν Ὀδυσσεύα, ὃς \* ἀντιποιήθη μόιος. ἈΓΑΜ.  
 Συγγνώμη, ὦ Αἴαν, εἰ ἄνθρωπος ὢν, ὥρεχθη δόξης ἡδίστη  
 πρᾶγματος, ὑπὲρ δὲ καὶ ἡμῶν ἕκαστος κινδυνεύειν ὑπομῖναι, 5  
 ἐπὶ καὶ ἐκράτησέ σε, καὶ ταῦτα παρὰ † Τρῳσὶ δικάσαι.  
 Αἴας.

\* ἀντιποιήθη.] When ἀν-  
 τιποιόμαι hath its Genitive  
 Case after it, it signifies *vindico*,  
 as τῶν χρημάτων ἀντιποιῶμαι.  
 But, when it is put without  
 such a Case, as in this Place,  
*Suidas* says, it signifies the same  
 as *φιλονεικῶ*, *emulo*; which  
 is justly remarked.

† Τρῳσὶ δικάσαι.] It is  
 odd, that *Ovid* mentions no  
 Judges upon this Occasion, but  
 the *Græcian* Chiefs, after *He-*  
*mer* had, in the xith Book of his  
*Odyssey*, said,

Παῖδες δὲ Τρῳῶν δίκασαν  
 καὶ Παλλὰς Ἀθήνη.

*Homer*, indeed, there, gives no  
 Account, how the *Trojans* and  
*Pallas* came to be Judges; but  
 yet *Ovid*, no Doubt, might  
 have represented the Affair, as  
 it was, since *Cointus Smyrneus*,  
 a much more modern Poet,  
 found Means to let us know,

Οἱ γὰρ δίκην ἰθείαν ἐπὶ σφισὶ ποιήσονται  
 Οὐδὲν ἢ γὰρ φέροντες, ἔπειτα μάλ᾽ ἅπαντας Ἀχαιοὺς  
 Ἴσον ἀπιχθαίρουσι, κάκῃς μιν μνήμῃνοι ἄτης.

*Coint. Smyrn. Lib. V.*

Thus in plain *English* :

Who will upon them a right Judgment form,  
 Not either favouring; since, alike, they have  
 The *Græcians* all, still in their Minds retaining  
 Their wretched Downfall.



ΑΐΑΣ. Οἶδα ἐγὼ, ἥτις μὲν κατεδίκασιν, ἀλλ' ὃ θέμις λέγειν τι περὶ τῶν θεῶν. Τὸν γὰρ Ὀδυσσεύς μὴ ἔχει μισεῖν ἐκ αὐτοῦ δυνάμην, ὃ Ἀγαμέμνων, ἐδ' εἰ αὐτῇ μοι Ἀθηνᾶ τῦτο ἐπιτάττοι.

But this Author gives no Account, how *Pallas* was concerned in this Affair; nor do I know, how she came to have a Hand in it (*Homer* and his Commentators being silent, upon the Point) except that she might have interposed, as she was the Patroness of *Ulysses* (as it abundantly appears from

*Homer*, that she was) or might have swayed the Opinions of the Judges, by Virtue of her Image which *Ulysses*, then, produced. *Ovid Met. Lib. xiii.*—A Friend hath observed, that by *Pallas*, may be meant, in *Homer*, the *Wisdom* and *Judgment* of the *Trojans*, in deciding this Matter.

### Δ Ι Α Λ. λά Μίνωος κ' Σωκράτης.

The Absurdity of Predestination.

- MIN. **Ο** μὲν ληγὴς ἔτος Σώφρατος, ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω. Ὁ δ' ἐιρόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω. Ὁ δὲ τύραννος, ὃ Ἑρμῆ, παρὰ τὸν Τίλυδον ἀπολαθεῖς, ὑπὸ τῶν γυπῶν κειρίσθω κ' αὐτὸς τὸ ἦπαρ. Ὑμῖς δὲ οἱ ἀγαθοὶ ἀπίε κατὰ τάχος ἐς τὸ
- 5 Ἡλύσιον πεδίον, κ' ταῖς μακάρων νήσους καλοικεῖτε, ἀνδ' αὖν δίκαια ἱποικεῖτε παρὰ τὸν βίον. ΣΩΣΤ. Ἀκυσσον, ὦ Μίνως, εἰ σοὶ δίκαια δόξω λέγειν. MIN. Νῦν ἀκέσω αὐτίς; ὃ γὰρ ἐξελέληγξαι, ὃ Σώφρατε, πονηρὸς ὢν, κ' τοσούτους
- 10 ἐπεκλιονώς; ΣΩΣΤ. Ἐλέληγμαί μιν, ἀλλ' ὅρα, εἰ δικαίως πολασθήσομαι. MIN. Καὶ πάνυ, εἴγε ἀποτίμω τὴν ἀξίαν δίκαιον. ΣΩΣΤ. Ὅμως † ἀποκρίναί μοι, ὦ Μίνως; βραχὺ γάρ τι ἐρήσομαί σε. MIN. Λέγε, μὴ μακρὰ μόνον, ὅπως κ' τῆς ἄλλης διακρίνωμιν ἡδῃ. ΣΩΣΤ.
- 15 Ὅποσα ἐπραττον ἐν τῷ βίῳ, πρότερα ἐκὼν ἐπραττον, ἢ ἐπικέκλωτό μοι ὑπὸ τῆς μοίρας; MIN. Ὑπὸ τῆς μοίρας θελαδῇ. ΣΩΣΤ. Οὐκ ἔν κ' οἱ χρεστοὶ ἀπαιτίες, κ' οἱ πονηροὶ δοκῦντες ἡμεῖς, ἐκείνη ὑπερβιβάντες, ταῦτα δρωμιν; MIN.

† ἀποκρίναί.] Answer me. This, in Effect, means, *Dispute or Argue* with me: For the Method of Arguing by Question and Answer, laid down by

*Socrates*, and of which *Socrates* here gives us a Sample, was in great Use, long after *Aristotle* invented Syllogism.

Ναί,



Ναί, τῇ Κλωθῇ, ἡ ἱκάσῃ ἐπίταξε γυνηθείη τὰ περ κλία.  
 ΣΩΣΤ. Εἰ δ' τις ἀναγκασθεὶς ὑπ' ἄλλῃ φοιεύσειν τινα,  
 ἢ δυνάμενος ἀνιλέγειν ἐκείνῳ βιαζόμενος (οἷον δῆμιος ἢ δορυ-  
 φόρος, ὁ μὲν δικαστῇ, πωιδεῖς, ὁ δὲ τυράνῳ) τίνα αἰτιά-  
 ση τῷ φόβῳ; MIN. Δῆλον ὡς τὸν δικαστῇ, ἢ τὸν τύραν- 5  
 νον, ἐπεὶ ἐδὲ τὸ ξίφος αὐτό· ὑπηρετεῖ γὰρ τῷτο ὄργανον ὃν  
 πρὸς τὸν θυμὸν, τῷ πρώτῳ παρασχόηι τὴν αἰτίαν. ΣΩΣΤ.  
 Εὖγε, ὦ Μίνως, ὅτι καὶ ἐπιδαψιλεύῃ τῷ παραδείγματι.  
 "Ἦν δέ τις, ἀποστείλας τῷ δισπότῃ, ἤκη αὐτὸς χρυσὸν ἢ  
 ἄργυρον κομίζων, τίτι τὴν χάριν ἐρέον, ἢ τίνα εὐεργέτην 10  
 ἀναγραφίσει; MIN. Τὸν πέμψαντα, ὦ Σώστρατε· διά-  
 κονος γὰρ ὁ κομίσας ἦν. ΣΩΣΤ. Οὐκ ἔν ὄρεας, πῶς ἄδικα  
 ποιεῖς κολάζων ἡμᾶς ὑπηρετάς γενομένους, ὧν ἡ Κλωθὴ προσ-  
 ἱτάττει, καὶ τῆς τιμῶν τὰς διακονησαμένους ἀλλοτρίοις  
 ἀγαθοῖς; ἢ γὰρ δὴ ἐκεῖνο ἐκείνῳ ἔχοι τις ἂν, ὡς ἀνιλέγειν 15  
 δυνατὸν ἦν τοῖς μὲν πάσης ἀνάγκης προστίλιαγμένοις.  
 MIN. "Ω Σώστρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα ἢ κατὰ λό-  
 γον γινόμενα. εἰ ἀκριβῶς ἐξετάζῃς. Πλὴν ἀλλὰ σὺ τῷτο  
 ἀπολαύσεις τῆς ἐπερωλήσεως, διότι ἢ ληστῆς μόνον, ἀλλὰ καὶ  
 σοφιστὴς τις εἶναι δοκεῖς. — Ἀπόλυσον αὐτὸν, ὦ Ἑρμῆ, καὶ 20  
 μηκέτι καλαζίσθω. — Ὅρα δὲ, μὴ καὶ τὰς ἄλλας νεκρὰς ἐρω-  
 τᾶν τὰ ὅμοια διδάξης.

ΔΙΑΛ. λβ'. Μένιππος, ἡ Νεκυομαντεία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΑΔΗΣ:

This *Dialogue* contains a great deal more Matter, Humour, and Invention, than any of the foregoing. Here, the Imposture of Conjurers, especially of the *Magi*, or *Persian* Priests or Magicians, some Fictions of the Poets, some Abominations of the *Heathen* Religion, some Absurdities in the Doctrines of the Philosophers, and the Oppression and Villainy of wicked and tyrannical rich Men, are most humorously ridiculed, and severely lashed.

MEN. || Ω Χαῖρε μέλαθρον, πρόπυλ' ὅ' ἐστὶς ἐμῆς.  
 'Ὡς ἄσμενός σ' εἰσίδον, εἰς φάος μολών, —  
 ΦΙΛ.

|| Ω Χαῖρε, &c.] These Iambics are spoken by *Hercules*, upon his Return from Hell, in the Tragedy of *Euripides* called *Hercules run mad*. These very great Persons of Antiquity, *Hercules*,



ΦΙΛ. Οὐ Μένιππος ἕτός ἐστιν ὁ Κῶν ; ἢ μὲν ἄλλος, \* εἰ μὴ ἐγὼ παραβλέπω Μένιππος ὅλος. Τί δ' αὐτῷ βέλειται τὸ ἀλλόκοτον τῷ σχήματι, † πῖλος καὶ λύρα καὶ λιοπῆ ; προσίειν δὲ ὅμως αὐτῷ.---Χαῖρε, ὦ Μένιππε. Καὶ πόθεν ἡμῖν ἀφίξαι ; πολλὴν γὰρ χρόνον ἐπὶ Πύρην ἐν τῇ πόλει.  
 MEN. ‡ Ἦκω νεκρῶν κευθμῶνα, καὶ σκότῃ πύλας λιπῶν,  
 Ἰν' ἄδης χωρὶς ὄκειναι θεῶν.

ΦΙΛ.

*cules, Tisfeus, Ulysses, Aeneas, &c. being, as Virgil says,*

— *Pauci quos æquus amavit*

*Jupiter, aut ardens evexit ad æthera virtus. — And Dis geniti,*

have all made the Tour of Hell, and are distinguished, as the most exalted Heroes, by the Privilege of their having been allowed to visit the Dominions of Pluto. It is, therefore, no small Humour, in *Lucian*, to dub his *Menippus* an Hero of the first Magnitude, by exhibiting him as having attained to that singular and most exalted Honour, and having conferred with *Tiresias* as well as *Ulysses* himself.

\* εἰ μὴ ἐγὼ, &c.] *If I do not mistake all Menippus's.* This in the *Greek*, is a Sort of a Cant, or, at least, a common Expression; which may be imitated, in *English*, by this, *If I have any Skill in Menippus's.* *Grævius*, by the Authority of a MS. puts a full Stop after παραβλέπω, and writes it Μένιππος ὅλος, *He is all over Menippus.*

† πῖλος.] As the Lyre is to be referred to *Orpheus*, and the Lion's Skin to *Hercules*, who both went to Hell with these respective Habilliments; so is the πῖλος, or Cap, to be attri-

buted to *Ulysses*, of whom *Hoffmannus* says, “Idem, ut Nobilis exprimeretur, pileatus pingi est solitus, quemadmodum & Dioscurorum Nobilitatem Pileis novimus adumbratam.” — *Pierius Valerianus* speaks, to the same Purpose, in his Chapter *De Pilis*, which I will not allow the witty Reader to call his Chapter of *Hats*.

‡ Ἦκω νεκρῶν, &c.] The Words of *Polydore's Ghost*, in the Beginning of *Euripides's Hecuba*. I cannot find the two next Iambics, in which *Menippus* answers, in *Euripides*; and, therefore, am at a Loss, how to reconcile the Expression, καὶ θρασὺς τῷ νέῳ πλείον, in the latter, to a Classical Way of Speaking, or, indeed, to any satisfactory Sense. The other Translation by *Thomas Moor* (whom I take to be the great Sir *Thomas Moor* of England, *Erasmus's* Friend) renders those Words: *Aque Audacia quam pro Juventa haud paululum impotentior*, making τῷ νέῳ the Genitive Case of πλείον, considered as the Neuter Gender of the Comparative πλείων; so that, in a strict Rendering, he must mean πλείον νέῳ impotentior Juvene; that is, as I take it, *stronger, or more vehement, than a Youth*, that is, *than the Eagerneſs*



ΦΙΛ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανὼν, καὶ τ' ἐξ ὑπαρχῆς ἀναβείβαιεν; MEN.

Οὐκ ἄλλ' ἐτ' ἔμπην αἰδῆς μ' ἐδέξατο.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς κακῆς καὶ παραδόξου ταύτης ἀποδημίας; MEN.

Νιότης μ' ἐπῆρε, καὶ θράσος τῷ νῦν πλέον.

ΦΙΛ. Παῦσαι μακάριε τραγῶδαν, καὶ λέγε ἑτῶσί πως ἀπλῶς, \* καταδᾶς ἀπὸ τῶν ἱαμβείων, τίς ἡ σολή, τί σοι τῆς κάτω πορείας ἰδέησιν; ἄλλως γὰρ οὐκ ἠδεῖα τις, ἢ δὲ ἀσπάσιον ἡ ὁδός. MEN.

† Ω φιλότης, χρεῖώ με κατήγαγεν εἰς αἰῶνα,

Ψυχῇ

zerness of a youthful Mind. But I cannot see, how πλέον, being the Neuter Comparative of πολὺς, can signify impotentior; or how (should it be taken in its strict Sense of plus or majus) it can govern the Genitive Case of τῷ νῦν, because I can see no consistent Meaning in *Audacia major Juvene*; and, therefore, think the above Sense can scarce rise out of those Words, strictly and truly considered.—*Grævius* renders the whole Line, *Juventa, magisque juvenis Animus me impulit*, making πλέον an Adverb to be joined to ἐπῆρε.

Πλέον is often taken adverbially; and if, according to this Design, we should literally construe this Line thus, *Juventa incitavit m', atque Animus*, or, *Fiducia, Juvenis magis* “incitavit me,” it would, I think, be Sense; but still the Manner of Expression seems singular, awkward, and unclassical.—Not much less so appears to me the Taking of πλέον for plurima, as I have done; and, I think, I make the Expression still harsher, and the Meaning more unnatural, when

I consider πλέον, as the Neuter Gender of πλέος, *plenus*, and understand, by πλέον τῷ νῦν, *full of the Youth*. But these are the only Lights, into which, beside those set forth by others, I can throw this Sentence; and would be glad to change any, or all, I have mentioned, for a better, as none of them satisfies me.—The MS. has it, καὶ θράσος τῷ νῦν πλέον; which will make tolerable Sense thus, “Youth excited me, and the “Courage of my Mind, still “mere.” The MS. is quoted by *Grævius*.

One Friend would render it thus in *English*, “Youth, and “Boldness πλέον greater than “that of a Youth, hurried me.”

And another approves of πλέον νῦν, “full of the Youth,” that is, “full of Confidence:” Because Youth is apt to be confident.

\* καὶ αβᾶς.] *Coming-down*; because Tragical Iambics are a lofty Language.

† Ω φιλότης, &c.] *Me-nippus*, here, says, Ω φιλότης, from himself. The rest of these two



Ψυχῇ χρησόμενον Θεαίῃ Τειρεσίῃ.

- ΦΙΛ. Οὐτῷ· ἀλλ' ἢ παραπαίεις; ὃ γὰρ ἂν ἔτως ἐμ-  
 μέτρως ἐρῶν φώδεις πρὸς ἄνδρας φίλους. ΜΕΝ. Μὴ θαν-  
 5 μάσης, ὡ ἱταῖρε· νεωστὶ γὰρ Εὐριπίδῃ καὶ Ὀμήρῳ συγγε-  
 μινῶ, ὃ καὶ οἷδ' ὅπως ἀνεπλήσθην τῶν ἱπῶν, καὶ αὐτόματά μοι  
 τὰ μέτρα ἐπὶ τὸ σῶμα ἔρχεται.-- Ἀτὰρ εἰπέ μοι, πῶς τὰ  
 ὑπὲρ γῆς ἔχει, καὶ τί ποιῶσιν ἐν τῇ πόλει; ΦΙΛ. Καὶνὸν  
 ἔδεν, ἀλλ' οἷα καὶ πρὸ τῆς ἀρπάξεσιν, ἐπιτοκῆσι, τυκο-  
 10 γλυφῆσιν, \* ὀβολογατῆσιν. ΜΕΝ. Ἄθλιοι καὶ κακοδαί-  
 μονες· οὐ γὰρ ἴσασιν, οἷα ἐναγχος κεκέρχεται παρὰ τοῖς  
 κάτω, καὶ οἷα χειρολόνηται τὰ ψηφίσματα κατὰ τῶν  
 πλοσίων, ἃ, μὰ τὸν Κέρβερον, οὐδεμία μηχανὴ τῷ διαφυ-  
 γῶν αὐτές. ΦΙΛ. Τί φής; δεδοκταί τι νεώτερον τοῖς κά-  
 15 τω περὶ τῶν εἰσάδε; ΜΕΝ. Νὴ Δία καὶ πολλὰ· ἀλλ' ὃ  
 θίμις ἐκφέρειν αὐτὰ πρὸς ἅπαντας, εἶδε τὰ ἀπὸ ῥῆτα  
 ἐξαγορεύειν, μὴ καὶ τις † ἡμᾶς γράψεται γραφὴν ἀσιδείας  
 ἐπὶ τῷ Ῥαδαμάνθου. ΦΙΛ. Μηδαμῶς, ὡ Μένιππε, πρὸς  
 τῷ Διὸς, μὴ φθονήσης, τῶν λόγων φίλῳ ἀνδρὶ. Πρὸς γὰρ  
 20 εἰδότες σιωπᾶν ἐρεῖς, τάτ' ἄλλα, καὶ πρὸς μεμνημένον.  
 ΜΕΝ. Χαλεπὸν μὲν ἐπιτάτεις τῷ ἐπίταγμα, καὶ ὃ πάντῃ  
 ἀσφαλές. Πλὴν ἄλλα σὺ γε ἔνεκα τολμησίον.-- Ἐδοξε δὲ  
 “ Τῆς πλοσίους τέττες καὶ πολυχρημάτης, καὶ τὸ χρυσίον  
 “ καλᾷ κλειςόν, ὥσπερ τὴν Δανάην, φυλάττοίης.”--  
 25 2. ΦΙΛ. Μὴ πρότερον εἶπης, ὡ γὰρ δὲ, τὰ δεδογμένα,  
 πρὶν ἐκεῖνα διελεῖν, ἃ μάλισ' ἂν ἠδῶς ἀκῆσαιμί σοι· ἥ τις  
 αἰτία σοι τῆς καθόδου ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγε-  
 μών· εἴθ' ἐξῆς ἄτε εἶδες, ἅτε ἤκουσας παρ' αὐτοῖς. Εἰκὸς

two Verses are spoken by Ulysses, Odyss. λ. v. 163.—But it is to be observed, that, though Lucian, here, uses the Word φιλότης for Amice, yet, almost every where else, it signifies either Amicitia, or, Amor.

† ἦ.] I take ἦ to be, here, Interrogative, as in Dial. xxxiii. ἦ ἀξιοῖς, num existimas?

\* ὀβολογατῆσιν.] The Verb ὀβολογατέω is, as far as I can find, always rendered by *fæneror*. Nor do Writers of Lexi-

cons give us more of its Composition than ὀβολῶ, although it be plainly compounded of that, and ἵσημι, *pondero*, and, therefore, must signify to *weigh the very Farthings*; which is justly said of miserly Men, who are anxious about the most minute Parts of Gain.

† ἡμᾶς γράψεται.] A Greek Idiom, καλᾷ is understood. In Latin it is expressed, Tibi dicam scribam. T. r. in Phorm.

γὰρ



γὰρ δὴ φιλόκαλον ὄντα σε, μηδὲν τῶν ἀξίων θείας ἢ ἀκοῆς  
 παραλιπεῖν. ΜΕΝ. Ὑπεργηλέον κ' ταῦτά σοι. Τί γὰρ  
 ἂν κ' πάθοι τις, ὅποτε φίλος ἀνὴρ βιάζοιτο; -- Καὶ δὴ  
 πρῶτά, σοι δίδειμι τὴν γνώμην τὴν ἐμὴν, κ' ὅδιν ὠρμήθην  
 πρὸς τὴν καλὰςαίν. Ἐγὼ γάρ, ἄχρει μὲν ἐν πασιῖν ἦν, 5  
 ἀκῶν Ὀμήρου κ' Ἡσιόδου \* πολέμους κ' γασεῖς διηγυμένων,  
 ἔ μόνον τῶν ἡμιθέων, ἀλλὰ κ' αὐτῶν ἤδη τῶν θιῶν, ἔτι δὲ  
 κ' † μοιχείας αὐτῶν, κ' βίας, κ' ἀρπαγὰς, κ' δικας, κ'  
 πατέρων ἐξελάσεις, κ' ἀδελφῶν ‡ γάμους, πάντα ταῦτα  
 ἡγέμην εἶναι || καλὰ, κ' ἔ παρέργως ἐκινέμην πρὸς αὐτά. 10  
 Ἐπεὶ δὲ εἰς ἀνδρας τελεῖν ἠρξάμην, πάλιν αὖ ἐπὶ αὐθιᾶ  
 ἦκον τῶν νόμων τἀναντία τοῖς ποιεῖσιν κελεύοντων, μήτε  
 μοιχεύειν, μήτε γασιάζειν, μήτε ἀρπάζειν. Ἐν μεγάλῃ  
 ἂν καθεστήκειν ἀμφίβολία, ἐκ εἰδῶς ὅτι χρησαίμην ἱμαυτῷ.  
 Οὔτε γὰρ τὸς θεὸς ἂν ποιεῖ ἡγέμην μοιχεύσαι, κ' γασιά- 15  
 σαι πρὸς ἀλλήλους, εἰ μὴ ὡς περὶ καλῶν τέτων ἐγίνωσκον.  
 ἔτ' ἂν τὸς νομοθέτας τἀναντία τέτοις παραινεῖν, εἰ μὴ  
 λυσιτελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρην, ἔδοξε μοι ἐλθόντα παρὰ τὸς κα-  
 λήμενους τέττες φιλοσόφους, ἐλχειρίσαι τε ἱμαυτὸν, κ' δεῖν- 20  
 θῆναι αὐτῶν χρῆσθαι μοι, ὅτι βελοῖντο, κ' τίνα ὁδὸν  
 ἀπλὴν κ' βεβίαιαν ὑποδείξαι τῷ βίῃ ταῦτα μὲν δὴ φρονῶν  
 προσήειν αὐτοῖς. Ἐλελήθειν δ' ἱμαυτὸν ἐς αὐτό, φασί,  
 τὸ § πῶρ ἐκ τῷ καπνῷ βιαζόμενος. Παρὰ γὰρ δὴ τέτοις  
 μάλιγα εὗρισκον ἐπισκοπῶν τὴν ἄνοιαν κ' τὴν ἀπορίαν 25  
 πλείονα, ὥς μοι τάχιςα χρυσὴν ἀπέδειξαν ἔτοι τὸν τῶν  
 ἰδιωτῶν βίον. †† Ἀμέλει, ‡‡ ὃ μὲν αὐτῶν παρήνει τὸ πᾶν  
 ἠδεσθαι, κ' μόνον τῆτο ἐκ παντὸς μελιεῖναι· τῆτο γὰρ εἶναι  
 τὸ εὐδαιμον. ||| Ὁ δὲ τις ἔμπαλιν, πονεῖν τὰ πάντα, κ'  
 μοχθεῖν, κ' τὸ σῶμα καλαναγκάζειν, ἐμπῶντα κ' αὐχμῶν- 30  
 λα, κ' πᾶσι δυσαρεστῆλα, κ' λοιδορούμενον, συνεχὲς ἐπιρ-

\* πολέμους, &c.] Such as  
 of Jupiter against Saturn.

† μοιχείας,] Such as of  
 Mars with Venus.

‡ γάμους.] Such as of Ju-  
 piter with Juno.

|| καλὰ.] Virtuous: For the  
 Stoics called all virtuous Actions  
 καλὰ, and the contrary, αἰσ-  
 χρά.

§ ἐς πῶρ.] Senarius extat  
 proverbialis, Καπνὸν γε Φεύ-  
 γων εἰς τὸ πῶρ περιέπισσον,  
 in Plat. de Rep. Cognat.

†† Ἀμέλει.] Properly, Ne  
 cura: And hence, etenim.

‡‡ ὃ μὲν.] Aristippus.

||| Ὁ δὲ.] Any of the Cynics.



ἐαφ' ὧδ' ἂν τὰ πάνδημα ἐκείνα τῷ Ἡσιόδῳ περὶ τῆς ἀρετῆς  
 § ἔπη, καὶ τὸν ἰδρωτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν.  
 \* Ἄλλο καταφρονεῖν χρημάτων παρικεινέτο, καὶ ἀδιά-  
 φερρον οἶσθαι τὴν κτήσιν αὐτῶν. Ὁ δὲ τις αὐτὸν πάλιν  
 5 ἀγαθὸν εἶναι καὶ τὸν πλεοναυτὸν ἀπιφαίνεται. Περὶ  
 μὲν γὰρ τῷ \* κόσμῳ τί χρὴ καὶ λέγειν; ὅστις † ιδέας,  
 καὶ

§ ἔπη.] The following are they :

Τὴν μὲν τοὶ κακότητα καὶ ἰλαδὸν εἶναι ἔλυσθαι  
 Ρῆιδιώς· ὀλίγη μὲν ὁδὸς, μαλὰ δ' ἔγγυθι ναίει.  
 Τῆς δ' ἀρετῆς ἰδρωτα θεοὶ προπάροισιν ἔθηκαν  
 Ἀθανάσιοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν  
 Καὶ τραχύς τὸ πρῶτον· ἔπην δ' εἰς ἄκρον ἵκηται  
 Ρῆιδι δ' ἐπίστα πείλει. *Hesiod. Op. de D.*

Thus in literal English :

*Vices, in Throngs, we may take in with Ease,  
 Short is the Journey, and full nigh they dwell:  
 But, in the road of Virtue, Toil and Sweat  
 The immortal Gods have laid; long is the Path  
 Thereto, and up-hill straight: And, at the first,  
 'Tis rugged all; but, when the Top you gain,  
 Thence smooth it lies. By a Friend.*

\* κόσμῳ.] The antient Philosophers affected to explain the Manner of God's making the World, and disputed, to maintain their several Opinions, upon this Point, with great Heat and Obstinacy.

† ιδέας.] The Word *ιδέα* was commonly used, among the antient Philosophers, to signify that *general Notion* a Man hath of any Kind of Beings, or Things, as one hath a *general Notion* or *Idea* of an Horse, or a Tree, under which *Notion* or *Idea*, he doth not represent to himself any one particular Horse, or Tree, but can equally apply this *Idea* to any one of either Kind in the World. But

*Plato*, and others, in Imitation of him, have used the Term *ιδέα* to signify *Causa*; and that upon this Account, that God, before he had produced Things into Being, conceived and formed *Ideas* of the several Species or Sorts of Things he was to give Being to, and that, from such *Ideas* formed in the divine Mind, each Species of Things took its Existence. Hence, I say, this Word *ιδέα* hath been used to signify *Causa*; and hence *Diogenes Laertius*, talking of *Plato*, says, Τὰς δὲ ιδέας ὑφίσταται αἰτίας τίνας καὶ ἀρχὰς τῷ τοιαύτῳ εἶναι τὰ φύσει συνίσταται οἷσπιρ ἐστὶν αὐτὰ.  
 " He



κὴ † ἀσώματα, κὴ ἁτόμους, κὴ κενά, κὴ τοιῦτόν τινα ὄχλον  
 ὀνομάτων ὁσημέραι παρ' αὐτῶν ἤκον ἐναντίων. κὴ τὸ πάντων  
 δεινῶν ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωμάτων ἕκαστον αὐτῶν  
 λέγων, σφόδρα ικῶνίας κὴ πιθανῆς λόγος ἐπορίζετο,\* ὥστε μήτε  
 τῷ δερμόν τὸ αὐτὸ πρᾶγμα λέγοντι, μήτε τῷ ψυχρὸν ἀν- 5  
 τὶλέγειν ἔχειν, κὴ ταῦτα εἰδὼτα σαφῶς, ὡς ἐκ αὐτοῦ ποτε  
 δερμόν τι εἴη κὴ ψυχρὸν ἐν ταύτῳ χροῖω. Ἀτεχνῶς ἔν  
 ἔπασχον τοῖς νυφάζεσι τέτοις ὁμοίον, ἄρτι μὲν ἐπινεύων,  
 ἄρτι δὲ, ἀινεύων ἔμπαλιν. Ἐτι δὲ πολλῶν τῶτο ἐκείνων

"He lays down *Ideas* as cer-  
 "tain *Causes* and *Principles*,  
 "from whence the Things,  
 "that subsist by Nature, are  
 "such as they are." And who-  
 ever reads *Plato's Parmenides*,  
 will find, that he useth the  
 Term *ἰδέα*, not only to signify  
 the several Species of Things,  
 which he lays down as *secondary*  
*Causes* under God, but also  
 to signify the *first Cause*, or  
 God himself. The *Ideas*, here,  
 mentioned, are those supposed  
 to have *originally* been in the  
 Divine Mind: Because *Lucian*,  
 in this Place, ridicules the Va-  
 nity of the Philosophers, in  
 pretending to account for the  
*original Causes* of the several  
 Species of Beings that are in the  
 World.

† ἀσώματα.] *Plato* also  
 asserted the Doctrine of *incor-  
 poreal*, or, *spiritual* Beings:  
 Δοκεῖ δ' αὐτῷ τὸν Θεὸν, ὡς  
 κὴ τὴν ψυχὴν, ἀσώματα εἶναι,  
 "He thinks that God, as also  
 "the Soul, is *incorporeal*."  
*Diog. Laert.* Lib. iii. Segm. 77.

And *Plato* himself, in his *Pa-  
 liticn*, says, Τὰ γὰρ ἀσώμα-  
 τα κάλλιστα εἶη καὶ μέγιστα  
 λόγῳ μόνον, ἄλλῳ δὲ ἔδναι,  
 δεικνύσαι. "For *incorporeal*  
 "Beings, as they are most

"transcendently beautiful and  
 "ample, are shewn by Reason  
 "only, and nothing else."

ἥ ἀτόμους, καὶ κενά.] In  
 these Words, he alludes to *Epi-  
 curus's* Manner of accounting  
 for the Origin of the World;  
 which was that of asserting,  
 That, from the Beginning, No-  
 thing existed, but *mere Space*,  
 and very minute Particles of  
 Matter, which he called *Atoms*,  
 and which, by Accident or  
 Chance, joined to one another,  
 and, in that vast *Void*, formed  
 themselves, by the Help of Mo-  
 tion, into the present Order of  
 Things, that is, into this  
 World, such as we see it. See  
*Lucret.*—But what first put these  
*Atoms* into Motion, so as to  
 join one to the other? Must it  
 not (even upon his own Hypo-  
 thesis) be the Almighty Power,  
 or God?

\* ὥστε.] This Sentence, down  
 to ἔχειν inclusive, seldom fails  
 to puzzle a young Reader.  
 Wherefore, I give it, in literal  
*English*, inserting explanatory  
 Words, as follows: "So that  
 "I could contradict neither  
 "one *Philosopher*, maintaining,  
 "that the very Thing in *Quef-*  
 "tion was hot, nor another  
 "asserting that the same Thing  
 "was cold,



ἀτοπώτερον. Τὰς γὰρ αὐτὰς τέχας εὕρισκον ἐπιτηρῶν, ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπισηδεύοντας. Τὰς γὰρ κα-  
 λαφρονεῖν παλαιῶν χρημάτων, ἰώρων ἀπρίξ ἐχομένους  
 αὐτῶν, καὶ περὶ τόκων διαφορομένους, καὶ ἐπὶ μισθῶ παιδεύ-  
 5 οντας, καὶ πάντα ἕνεκα τῶν ὑπομένων. Τὰς τε τὴν  
 δόξαν ἀποδαλλομένους, αὐτῆς ἕνεκα πάντα ἐπισηδεύοντας.  
 Ἦδοντες τε αὖ σχεδὸν ἀπαντας κατηγορεῖντας, ἰδία δὲ  
 μονὴ ταύτῃ προσηρητημένης. Σφαλεῖς ἔν καὶ ταύτης τῆς  
 ἐλπίδος, ἔτι μᾶλλον ἐδυσχέραντον, ἡμέρα παραμυθεμένη  
 10 ἱεμαυλὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνείσει  
 διαβιβασμένων ἀνόητος τέ εἰμι, καὶ τάλῃθις ἔτι ἀγνοῶν  
 περιέρχομαι.

4. Καὶ μοὶ ποτε διαγευπνῆντι τῶν ἕνεκα, ἔδοξεν εἰς  
 Βαβυλῶνα ἐλθόντα, δεηθῆναι τινος τῶν μάγων, τῶν Ζωροά-  
 15 στρου μαθητῶν καὶ διαδόχων. Ἦκεον δ' αὐτὰς ἐπαυδαῖς τε καὶ  
 τελεταῖς τισιν ἀνοίγειν τε τὴν ἄρδαν τὰς πύλας, καὶ καλᾶγειν  
 ὃν ἂν βύλωνται ἀσφαλῶς, καὶ ὀπίσω αὐτοῖς ἀναπέμπειν.  
 Ἀρῖστον ἔν ἡγέμεν εἶναι, παρὰ τινος τῶν διαπραξάμενον  
 τὴν κατάβασιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιωτίον,  
 20 μαθεῖν παρ' αὐτοῦ, ἅτε μάντιος καὶ σοφῆς, τίς ἐστιν ὁ ἀρῖστος  
 βίος, καὶ ὃν ἂν τις ἔλοιτο εὖ φρονῶν. Καὶ δὴ ἀναπηδήσας,  
 \* ὡς εἶχον τάχους, ἔτεινον εὐθὺς Βαβυλῶνα. Ἐλθὼν δὲ,  
 συγγίνομαι τινὶ τῶν Χαλδαίων, σοφῶ ἀνδρὶ καὶ δισπεισίῳ τὴν  
 τέχνην, πολὺ μὲν τὴν κόμην, γένειον δὲ μάλα σιμὸν κα-  
 25 θεμένῳ, τέτομα δὲ ἦν αὐτῷ Μιθροβαρζάνης. Διηθείς δὲ  
 καὶ καδικιεύσας, μόλις ἔτυχον παρ' αὐτοῦ, ἐφ' ὅτῳ βέλοιο  
 μισθῷ, καθηγήσασθαι μοι τῆς οἰδῆς. Παραλαβὼν δὲ με ὁ  
 ἀνὴρ, πρῶτα μὲν ἡμέρας ἑνέα καὶ εἰκοσιν, ἅμα τῇ σελήνῃ  
 ἀρξάμενος, ἔλπει, καλᾶγων ἐπὶ τὸν Ἐυφράτην, ἔωθι πρὸς  
 30 ἀναλλοῖλα τὸν ἥλιον, ῥῆσιν τινα μακρὰν ἐπιλέγων, ἧς ἔ  
 σφόδρα καλῆκεον. Ὡς περ γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀ-  
 γῶσι κηρύκων, ἐπίτροχόν τι καὶ ἐκ ἀσφαλὸς ἐφθίγγετο  
 πλὴν ἀλλ' ἰώκει, γέ τινας ἐπικαλεῖσθαι δαίμονας. Μετὰ

\* ὡς εἶχον τάχους.] Ste-  
 phanus judiciously observes, that  
 εἶχω, here, is not to be taken  
 for *possum*, but that the Phrase  
 is of the same Nature with these  
 usual ones, ὡς ἕκαστος εἶχεν  
 ἀξίας, and ὡς ἕκαστος εἶχεν  
 ῥώμην; as every one had of

Worth, or of Strength. So, here,  
 ὡς εἶχον τάχους signifies, as I  
 had of Speed, that is, according  
 to my Share of Speed; for, I  
 suppose, Stephanus means that  
 strictly speaking, τάχους is the  
 Genitive Case of a Quantity  
 understood.



γὺν τὴν ἐπωδὴν τρεῖς ἂν μιν πρὸς το πρὸσωπον ἀποπλίσας,  
ἐπανάγει. πάλιν, εἶδενα τῶν ἀπανιῶντων προσβλέπων. Καὶ  
σίβια μὲν ἡμῖν τὰ ἀκρόδρυα, πόλιν δὲ γάλα, καὶ μελίκραλον,  
καὶ τό τῷ Χοάσπῃ ὕδωρ. Εὐνὴ δὲ ὑπαίθριος ἐπὶ τῆς πόας.  
Ἐπεὶ δὲ ἄλις εἶχε τῆς προδιαιτήσεως περὶ μέσας \* νύκτας 5  
ἐπὶ τὸν Τίγρηλα ποταμὸν ἀγαγὼν, ἱκαδηρέ τέ με καὶ ἀπέ-  
μαξε, καὶ περιήγησε δαδὶ καὶ σκίλλῃ, καὶ ἄλλοις. πλείοσιν,  
ἅμα καὶ τὴν ἐπωδὴν ἐκείνην ὑποτονορύσας. Εἶτα ὅλον με  
† καταμαγεύσας, καὶ περιελθὼν, ἵνα μὴ βλαπτοίμην ὑπὸ  
τῶν φαντασμάτων, ἐπανάγει εἰς τὴν οἰκίαν, ὃ ὡς εἶχον 10  
ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλὴν εἶχομεν. Αὐ-  
τὸς μὲν ἦν Μαγικὴν τιν' ἔδου γολήν, τὰ πολλὰ εἰοικυῖαν  
τῇ Μηδικῇ. Ἐμὶ δὲ τετοιοῖς φέρων ἐισκεύασε τῷ πώλῳ  
καὶ τῇ λεονῇ, καὶ προσέειπε τῇ λύρᾳ καὶ παρεκλεύσατο, ἥν  
τις ἔρηται με τέτομα, Μένιππον μὲν μὴ λέγειν, Ἑρακλῆα 15  
δὲ, ἢ Ὀδυσσεῖα, ἢ Ὀρφεία. ΦΙΛ. Ὡς δὴ τί τῆτο, ὦ  
Μένιππε; εἰ γὰρ συνήμι τὴν αἰτίαν ὅτε τῷ σχήματι, ὅτε  
τῶν ὀνομάτων. MEN. Καὶ μὴν πρόδηλόν γε τῆτο, καὶ εἰ  
πανιελῶς ἀπόρρητον. Ἐπεὶ γὰρ ἔτοι πρὸ ἡμῶν ζῶντες εἰς  
ἄδην || κατεληλύθεισαν, ἡγεῖτο, εἰ με ἀπεικάσειεν αὐτοῖς, 20  
ἐσθλῶς ἂν τὴν τῷ Αἰακῷ φρενὰν διπλαθεῖν, καὶ ἀκολύτως  
παρελθεῖν, ὅτε συνθηγέρον τραγικῶς μάλα παραπεμπόμε-  
νον ὑπὸ τῷ σχηματι.

5. "Ἦδη δ' ἔτι ὑπέφαιεν ἡμέρα, καὶ κατελθούσες ἐπὶ τὸν  
ποταμὸν, περὶ ἀναγωγὴν ἐγινόμινθα. Παρεσκεύαστο δ' 25  
αὐτῷ καὶ σκάφος, καὶ † ἱερεῖα, καὶ μελίκραλα, καὶ ἄλλα ὅσα

\* νύκτας.] The Plural  
number of νύξ is frequently  
used, instead of the Singular.  
*Seph.*

† καταμαγεύσας.] I think  
if there was such a Word, in  
*Latin*, as *magificans*, or, in *En-*  
*glish*, as *bewicarding*, each  
would more exactly express  
*καταμαγεύσας*, than *incan-*  
*tans* doth.

ὃ ὡς εἶχον.] *As I was* :  
That is, just after being rubbed  
and purified. *Me* is understood;  
for *me habeo*, in *Latin*, is a si-  
milar Expression.

|| κατεληλύθεισαν.] *Attice*,  
pro κατεληλύθεισαν.

† ἱερεῖα, καὶ μελίκραλα.]  
These Words are spoken, in Ri-  
dicule of *Ulysses's* Preparations  
in *Homer* :

Ἐνθ' ἱερεῖα μὲν Περιμήδης Εὐρύλοχος τε  
εἶχον. —————

And,

Πρωτὰ μελιπρήτω. ——— *Hom. Odyss. Lib. xi.*

H. 2

πρὸς :



πρὸς τὴν τελειὴν χρέσιμα. Ἐμβαλλόμενοι ἔν' ἅπαντα τὰ  
παρεσκευασμένα, ἔτω δὲ καὶ αὐτοὶ

\* Βαίνομεν ἀχινύμενοι, θαλερὸν κατὰ δάκρυ χέουσις.

- Καὶ μέχρι μὲν τινος ὑπερφερόμεθα ἐν τῷ ποταμῷ. Εἴτα δ'  
5 ἵστα πλεύσαμεν εἰς τὸ ἔλθ' καὶ τὴν λίμνην, εἰς ἣν ὁ Ἐυφράτης  
ἀφανίζεται. Περαιωδύνεις δὲ καὶ ταύτην, ἀφικνήμεθα εἰς  
τι χωρίον ἔρημον καὶ ὕλῳδες, καὶ ἀνήλιον. Ἐς ὃ ἀποδύνεις  
(ἦγειτο δὲ ὁ Μιθροδαρζάνης) βόθρον τε ὠρυξάμεθα, καὶ τὰ  
μῆλα ἐσφάζαμεν, καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπείσαμεν.  
10 Ὁ δὲ μάγος ἐν τοσούτῳ δάδα καιομένην ἔχων, ἐκ ἔτ' ἡ-  
μεῖα τῇ Φωνῇ, παμμέγεθες δὲ ὡς οἶός τε ἦν ἀνακραγὼν,  
δαίμονάς τε ὁμῶς πάντας ἐπεβοᾶτο, καὶ ποιᾶς, καὶ Ἐρινύας,  
† καὶ νυχίαν Ἐκάτην, καὶ αἰπεινὴν Περσεφονείαν, παρα-  
μυνὺς ἅμα βαρβαρικά τινα καὶ ἄσημα ὀνόματα καὶ πολυ-  
15 σύλλαβα. Ἐυθύς ἔν' πάντα ἐκεῖνα ἰσαλειύλο, καὶ ὑπὸ τῆς  
ἐπωδῆς τέσσαρ' ἀνεξέγγυιλο, καὶ ἡ ὕλακὴ τῷ Κερβέρι πώρ-  
ξωθεν ἠκύνετο, καὶ τὸ πρᾶγμα ὑπερκάτεφες ἦν καὶ σκυ-  
θρωπὸν.

\* Βαίνομεν, &c.] This  
Verse is also taken from *Homer*,  
ib.—*Stephanus* observes, con-  
cerning the Word *θαλερὸν*,  
in this Line, that it is generally  
explained by *διύγρον, wet*; but,  
says he, "*Commodius uberes*  
"*lacrymas ibi intelligere pos-*  
"*sumus quæ magna ubertate*  
"*ex oculis profunduntur, ut*  
"*Frondes ex Arboribus.*" Per-  
haps, he would have accounted  
for the Metaphor, still more  
naturally, if he had said, "Ut  
"*Gemmæ ex Arboribus, as*  
"*Buds break out of Trees.*"

† καὶ νυχίαν, &c.] Here is  
an Heroic Verse, which, whe-  
ther it stands thus in any Poet,  
is what I do not know. I am  
apt to think that *Lucian* pieced  
it together out of two Fragments  
of different Verses, as he hath  
done that in *Charon*.

Νήσω ἰν ἀμφιρότῃ, βα-  
σιλεύς δέ τις εὐχάσαι  
εἶναι.

But it seems a little strange  
to me, that he should make Use  
of the Epithet *αἰπεινὴν*; and,  
till I can find a good Authority  
for his so doing, I shall believe  
he should have writ it *ἐπαίνην*,  
because *Homer, Il. Lib. ix.* hath  
it,

Κικλήσκεις Ἀΐδην καὶ ἰ-  
παίνην Περσεφονείαν;  
And again, *Odyss. xi.*

Ἰφθίμῳ τ' Ἀΐδην καὶ ἰπαίνην  
Περσεφονείαν,  
and every where else in the  
same Manner. Besides this,  
the Epithet *ἐπαίνην, horrendam*,  
seems much better applied to  
*Proserpine*, than *αἰπεινὴν, ex-*  
*celsam.*

Ἐδδαι-



\* Ἐδδειςιν δ' ὑπέρβην ἀναξ ἐτέρων αἰδωνεύς.

Καλεφαίνω γάρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη. καὶ ὁ Πυριφλεγέδων, καὶ τῷ Πλάτωνος τὰ βασίλεια. Καλελθόντες δ' † ὅμως διὰ τῷ χάσματι, τὸν μὲν Ῥαδάμανθον εὖρομεν τεθνεώτα μικρῷ δὴν ὑπὸ τῷ δέυς. Ὁ δὲ Κέρβερος ὑλάκτησε μὲν τοι, 5 καὶ † παρικήνησε· ταχὺ δέ με κρέσσει τὴν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τῷ μέλῃ. Ἐπὶ δὲ πρὸς τὴν λίμνην ἤλθομεν, μικρῷ μὲν ὑδ' ἐπεραιώθημεν, ἣν γὰρ ἤδη πλῆρες τὸ πορθμεῖον, καὶ οἰμωγῆς ἀνάπλεον. Τραυματίοι δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ ἄλ- 10 λο τι συλετριμμένον. ἔμοι δοκεῖν ἐκ τινος πολέμου παρόν- τις. Ὅμως δ' ἔν ὁ βέλτις Χάρων, ὡς εἶδε τὴν λεοσλήν, οἰηθεὶς με τὸν Ἡρακλέα εἶναι, ἰσεδέξατό με, καὶ διεπόρθμευσέ τι ἄσμενον, καὶ ἀποβάσι διεσήμαινε τὴν ἀτραπὸν.

6. Ἐπὶ δὲ ἡμεῖς ἐν τῷ σκότῳ, προΐει μὲν ὁ Μιδροβαρ- 15 ζάνης. Εἰπόμεν δ' ἐγὼ κατόπιν ἐχόμενος αὐτῷ, ἕως πρὸς λειμῶνα μέγιστον ἀφικνέμεθα τῷ ἀσφοδέλῳ καλάρυτον. Ἐνθα δὲ περιπέτοισι ἡμᾶς ἡ τετριγυῖαι τῶν νεκρῶν αἰσκιαί. Καὶ ὀλίγον δὲ προΐοις, παρεγινόμεθα πρὸς τὸ τῷ Μίνῳ δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ θρόνῳ τιδὺς 20 ὑψηλῇ καθήμενος. Παρεστήκεισαν δὲ αὐτῷ Ποιναὶ καὶ † Ἀλάστορες, καὶ Ἐρινύες. Ἐτέρωθεν δὲ προσήγοισι πολλοὶ τινες ἐφεξῆς ἀλύσει μακρᾷ δεδεμένοι. Ἐλέγοισι δὲ εἶναι μοιχοὶ, καὶ πορνοδοσκοὶ, καὶ τελῶναι, καὶ κόλακες, καὶ συκοφάνται, καὶ τοιοῦτος ὅμιλος τῶν πάντων κυκλίων ἐν τῷ 25 βίῳ. Χωρὶς δὲ οἷτε πλάσιοι καὶ τοκογλύφοι προσήσαν, ὠχρεὶ, καὶ προγάτορες, καὶ ποδαγροὶ, † κλοιδὸν ἔκατος αὐ- τῶν

\* Ἐδδειςιν, &c.] *H. m.* II. Lib. xix. Upon the Shock given to the Earth by the Battle of the Gods near Troy.

† ὅμως.] *Nevertheless:* That is, though every Thing appeared frightful to deter us

‡ παρικήνησε.] *Παράκινω* is generally taken, in a Passive Sense, and signifies, *indecourteous*; and, from thence, it signifies, *mente em' veer*, or *in-furorem-vertor*. *Steph.*

§ τετριγυῖαι.] *Jesting upon:*

— ψυχὴ δὲ κατὰ χθονὸς  
ἥτε καπνός,

Ωχίλο τετριγυῖα. II. xxiii. v. 101.

|| Ἀλάστορες.] The Grammarians agree that Ἀλάτωρ signifieth an evil Genius, who inflicts upon Men ἄλῃα, *not-to-be-forgotten*, that is, grievous Punishments. *Steph.*

‡ κλοιδόν, καὶ κόρακα.] *Κλοιδός, α κλείω claudio, a Neck-Take. — Steph. — The*



τῶν καὶ κόρακα διάλαυον ἐπιλείμενος. Ἐφιστῶτες ἔν ἡμῖς  
 ἰωρῶμεν τε τὰ γινόμενα, καὶ ἠκούμεν τῶν ἀπολογυμένων.  
 Κατηγορεῖν δὲ αὐτῶν καινοὶ τινες καὶ παραδόξοι ρήτορες.  
 ΦΙΛ. Τίνες ἔτοι πρὸς Διός; μὴ γὰρ ὀκνησῆς καὶ τῆτο εἰ-  
 5 πειν. ΜΕΝ. Οἶσθ' ὅτι ταῦτασι τὰς πρὸς τὸν ἥλιον  
 ἀπολειψάμεν σκιὰς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάνυ μὲν  
 οὔ. ΜΕΝ. Αὗται τοίνυν ἐπειδὴν ἀποθάνωμεν, κατηγορεῖσιν  
 τε, καὶ καταμαρτυροῦσι, καὶ διελύγχει τὰ πεπραγμένα ἡμῖν  
 πρὸς τὸν βίον καὶ σφόδρα τινὲς αὐτῶν ἀξιοπίστοι δοκῶσιν,  
 10 ὅτι αἰεὶ συνῆσαι, καὶ μηδέποτε ἀφιστάμεναι τῶν σωμάτων.  
 Ὁ δ' ἔν Μίνως ἐπιμελῶς ἐξιλάζων ἀπέπιμπει ἕκαστον εἰς τὸν  
 τῶν ἀσθεῶν χώρον, δίκην ὑφέξοντα καὶ ἀξίαν τῶν τελο-  
 μῆνών καὶ μάστιγα ἐκείνων ἡπλίστο τῶν ἐπὶ πλάτοις τε καὶ  
 ἀρχαῖς τελευθωμένων, καὶ μονονυχὶ καὶ προσκυνεῖσθαι περι-  
 15 μινόων, τὴν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν, καὶ τὴν  
 ὑπεροψίαν μυσαττόμενον, καὶ ὅτι μὴ ἐμύνητο, θνητοὶ τε  
 ὄντες αὐτοῖς, καὶ θνητῶν ἀγαθῶν τελευχηκότες. Οἱ δὲ ἀπο-  
 δυσάμενοι τὰ λαμπρὰ ἐκείνα πάντα (πλάτες λίβω, καὶ γίνη,  
 καὶ δυναστείας) γυμνοὶ κάτω νεκροί, παρεισέκησαν, ὥσπερ  
 20 τινα ὄνειρον ἀναπιμπάζοντες τὴν πρὸς ἡμῖν εὐδαιμονίαν  
 ὥστε εἶπω ταῦτ' ὅρων, ὑπερέχαιρον, καὶ εἴ τινα γνωρίσαιμι  
 αὐτῶν, πρὸς αὐτῶν ἢ ἡσυχῇ πως ὑπὸ μύμησιν, "Οἶα ἦν  
 " πρὸς τὸν βίον, καὶ ἡλίκον ἐφυσᾶτο τότε, \* ἡνίκα πολ-  
 " λοι μὲν ἔωθεν ἐπὶ τῶν προθύρων παρεισέκησαν, τὴν πρὸ-  
 25 " σσδον αὐτῶν περιμένοσις, ὡθέμενοί τε καὶ ἀποκλειόμενοι  
 " πρὸς τῶν οἰκιστῶν ὁ δὲ μόγις ἂν πότε ἀναλείλας αὐτοῖς  
 " πορφυρεὺς τις, ἢ περὶ χερσὶν, ἢ διαποικίλῃ, εὐδαιμο-  
 " νας ὥϊο καὶ μακαρίους ἀποφαίνειν τῆς προσεπρόντας, ἢ τὸ  
 " εἶθε ἦν τὴν δεξιὰν προλείνας δοίη καὶ ἀφελείν." — Ἐκεί-  
 30 νοι μὲν ἔν ἡνιῶντο ἀκρόντες.

7. Τῷ δὲ Μίνῳ μία τις καὶ πρὸς χάριν ἰδικάσθη δίκη.  
 Τὸν γὰρ τοι Σικελιώτην || Διονύσιον, πολλὰ καὶ ἀνόσια ὑπὸ  
 τε

κόραξ was, probably, some  
 massy Iron, having a Beak like  
 that of a Crow, and thereby,  
 fitted to pierce and break through  
 any Thing that was solid and  
 strong. We call that Sort of  
 iron Handspike, with which

we break up Quarries, "a  
 " Crow."

\* ἡνίκα.] Quando, or quum:  
 ἔνικα, quia, or Causā.

|| Διονύσιον.] This was Dis-  
 nyfius II. of Sicily, a most in-  
 human



τε Δίωνος καταγορηθείη, καὶ † ὑπὸ τῆς σοῆς καταμαρ-  
 τυρηθείη, παρελθὼν Ἀρίστιππος ὁ Κυρηναῖος (ἀγασσι δ' αὐ-  
 τὸν ἐν τιμῇ, καὶ δύναιται μέλινον ἐν τοῖς κάτω) μικρὴ διῶν  
 τῇ χιμαίρᾳ προσδιδέετα, παρίλυσαι τῆς καταδικῆς, λί-  
 γων πολλοῖς αὐτὸν τῶν \* σπιταιδυμένων πρὸς ἀργύριον γι-  
 νίσθαι.

5

human Tyrant. After the Death of his Father, *Dionysius I.* he gave himself up intirely to Revelling, and the Massacre of his Subjects. Upon this, *Dion*, Brother to his Father's second Wife, a Man of great Humanity, Learning, Military-Skill, and Spirit, formed a Design to dethrone him; but, upon the Tyrant's discovering it, he fled to *Corinth*, and, returning thence with sufficient Forces, deposed him, and made him fly to the *Locrensiens*, a People of *Italy*, then in Alliance with him. Here, by villainous Methods, he got the supreme Power into his own Hands, and then rioted, ravished, robbed, and murdered, as he had before done, at *Syracuse*. At length, when he was determined to make a general Slaughter, his Forces were opposed and routed, and he himself obliged to fly back again to *Sicily*, where he surprized *Syracuse*, and, once more, made himself Master of it. Upon this, *Dion* formed a second Conspiracy, which took Effect: For he obliged the Tyrant to fly to *Corinth*, where, that he might no longer appear formidable, and so preserve his Life, he turned Buffoon and School-master. *Diod. Sicul. Lib. xvi. and Justin, Lib. xxi.*—His being reduced, to live the Life of a School-master, seems a manifest Judgment upon him, for all his

wicked Practices.

† ὑπὸ τῆς σοῆς.] Probably, *Lucian*, here, means to insinuate, how contrary the strict Morality and Principles of the *Stoics* were to the enormous Practices of *Dionysius*, who thought himself, as it were, licensed to do what pleased him, from the Doctrine of *Aristippus*, who frequented his Court, and, being an *Epicurean* Philosopher (that is, a wicked Madman) held, That Nothing was good, but Self-Gratification, or Pleasure; Nothing evil, but Pain of Body or Mind: A monstrous Doctrine, that plainly encourages Men to let all their depraved and violent Appetites loose upon one another, loosens all the Ties of Virtue, and Bonds of Society, and tends to make Mankind a Multitude of Fiends and Monsters.

\* σπιταιδυμένων.] *Plutarch* says that, *Dionysius's* Palace was very dusty because many Mathematicians, who studied there, drew their Figures in Sand. He certainly was a Lover and Encourager of Learning and learned Men; for he heard *Plato*, with great Pleasure, and esteemed him so highly, as to promise him a considerable Tract of Land, to set up his new Form of Government in. *Archytas*, the great Mathematician, and *Pythagorean* Philosopher, had a vast Influence over him:



- νίσθαι δεξιόν. Ἀποσταίεις δὲ ὅμως τῷ δικαστηρίῳ, πρὸς τὸν  
 πολαστήριον ἀφικνήμεθα. Ἐνθα δὲ, ὦ φίλε, πολλὰ καὶ ἐλε-  
 εῖναι ἢ ἀκῶσαι τε καὶ ἰδεῖν· ματίγων τε γὰρ ὁμῶς ψόφῳ  
 ἡκέστο, καὶ οἰμωγῇ τῶν ἐπὶ τῷ πυρὸς ὀπιωμένων, καὶ † γρέ-  
 5 θλαι, καὶ κύφωτες, καὶ τροχοί, καὶ ἡ χίμαιρα ἐσπάραιτε, καὶ  
 ὁ Κέρβερος ἐδάραπτε· ἐκολάζοντό τε ἅμα πάντες, βασι-  
 λεῖς, δῆλοι, σαλγάται, πένητες, πλεῖστοι, πτωχοί· καὶ με-  
 τέμελε πᾶσι τῶν τελομημένων. Ἐνίης δὲ αὐτῶν καὶ ἔγνω-  
 ρίσαμεν ἰδοῖτες ὅποσοι ἦσαν τῶν ἐναγχοῦ τελελεύτηκόντων·  
 10 οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπεγρέποντο. Εἰ δὲ καὶ προσβλέποιεν,  
 μάλα δαλοπρεπὲς τι καὶ κολακευτικόν καὶ ταῦτα, πῶς οἶει,  
 βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον;—Τοῖς μὲν τοι  
 πένησιν ἡμιτέλεια τῶν κακῶν ἐδέδοτο, καὶ διαναπαυόμενοι  
 πάλιν ἐκολάζοντο.
- 15 8. Καὶ μὴν καίκεῖνα εἶδον τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν  
 Σίσυφον, καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν  
 γηγενῆ Τίτυον· Ἡράκλεις, ὅσῳ; ἐκεῖνο γὰρ τόπον ἐπέχων  
 ἀγρῷ. Διελθόντες δὲ καὶ τέτρες, εἰς τὸ πεδίον ἐσβάλλομεν  
 τὸ Ἀχερεῖσιον· εὐρίσκομέν τε αὐτόθι τῆς ἡμιδίας τε καὶ  
 20 τὰς ἡρώϊας, καὶ τὸν ἄλλον ὅμιλον τῶν νεκρῶν, κατὰ ἔθνη καὶ  
 φύλα διαϊωμένους· τῆς μὲν παλαιᾶς τινας καὶ εὐρωσιώϊας,  
 καὶ, ὡς φησιν Ὀμηρῶς, ἀμειννῆς· τῆς δὲ νεαλῆς καὶ συνετη-  
 κότας, καὶ μάλιστα τῆς Αἰγυπτίων αὐτῆς, διὰ τὸ πολυαρ-  
 κὲς τῆς \* ταριχίας. Τὸ μὲν τοι διαγινώσκειν ἕκαστον, ὃ  
 25 πᾶν τι ἦν ἑξάδιον· ἀπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται  
 ὅμοιοι,

him: And *Aristippus* used to tell him, to his Face, That he frequented his Court, because he wanted Money from him. *Χρημάτων δέομένους παρὰ σὲ ἦκα*, says he. To which, in Particular, *Lucian* probably, here, alludes. See *Diog. Laert.* in *Plat.* and in *Aristip.*

† γρέθλαι, καὶ κύφωτες.] *Στρέβλη*, properly, signified a wooden Instrument, with which, by the Help of Wedges, Ship-Carpenters brought the Planks of Ships close to the Timbers. It was so called, from *στρέφω*

*verto*, and was also made Use of to press Men, in Order either to torture, or put them to Death. *St. ph.* *Κύφω* was another Instrument, “quo vinciebantur aut torquebantur Nocentes,” as *Serbanus* observes: And, as it was so named from *κύπτω pronumfacio*, or, *incurvo*, it, probably, was some Sort of an Instrument that brought the Neck and Knees together, resembling the Punishment of Tying Neck and Heels, used to our Soldiers.

\* ταριχίας.] The antient *Ægyptians* embalmed their Dead in



ὅμοιοι, τῶν ὁσέων γεγυμνωμένων· πλὴν μόγις καὶ διὰ πολλῶν  
 αἰαθεωρεῖν αὐτὰς ἰγνώσκουμεν. "Εκεῖνο δ' ἐπ' ἀλλήλοις  
 ἄμαυροὶ καὶ ἄσημοι, καὶ ἔδεν ἔτι τῶν παρ' ἡμῖν καλῶν φυ-  
 λάττοισι. "Ωσε πολλῶν ἐν ταύτῃ σκελῶν κειμένων, καὶ  
 παλιν ὁμοίων, καὶ φοβερόν τι καὶ διάκενον δεδορκότων, καὶ 5  
 γυμνὰς τὰς ὀδόντας προφαινόων, ἠπόρην πρὸς ἑμαυτὸν, ὃ  
 τινι διακρίναμι τὸν Θεοσίτην ἀπὸ τῆ καλῆς Νιρέως, ἢ τὸν  
 μελαίτην Ἴρον ἀπὸ τῆ \* Φαιάκων βασιλέως, ἢ Πυρρῆαν  
 τὸν μάγειρον ἀπὸ τῆ Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν  
 παλαιῶν γνωρισμάτων αὐτοῖς παρέμενεν, ἀλλ' ὅμοια τὰ 10  
 ὅσα ἦν, ἄδῃα καὶ † ἀνεπίγραφα, καὶ ὑπ' ἐδενὸς ἔτι διακρί-  
 νεσθαι δυναμένα.

9. Τοιγάρτοι ἐκεῖνα ὁρῶντι, ἰδὼκει μοι ὁ τῶν ἀνθρώπων  
 βίος· πομπῇ τινι μακρᾷ προσοικεῖται, † χορηγεῖν δὲ καὶ δια-  
 τάττειν ἕκαστα ἡ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευ- 15  
 ταῖς σχήματα προσάπτει. Τὸν μὲν γὰρ λαβῶσα ἡ  
 τύχη, βασιλικῶς δισκεύασι τιάραν τι ἐπιθίσαι, καὶ δο-  
 ρυφόρος παραδῶσα, καὶ τὴν κεφαλὴν γέψασα τῷ διαδήμα-  
 τι· τῷ δὲ, οἰκίτῃ σχῆμα περιέθηκε· τὸν δὲ τινα, καλὸν  
 εἶναι ἐκόσμησε, τὸν δὲ ἄμορφον καὶ γιλοῖον παρσκευάσει· 20  
 παντοδαπὴν γὰρ οἶμαι δεῖν γενέσθαι τὴν θίαν. Πολλὰκις  
 δὲ διὰ μίσης τῆς πομπῆς μετέβαλε τὰ ἐνίων σχήματα, ἕκ  
 ἑῷσα εἰς τὸ τέλ· διαπομπεῦσαι, ὡς ἐτάχθησαν, ἀλλὰ  
 μελαμφέσασα, τὸν μὲν § Κροῖσον ἠνάγκασε τὴν τῆ οἰκίτῃ  
 καὶ αἰχμαλῶτι σκυὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον, τῶς 25  
 ἐν τοῖς οἰκίταις πομπεύοντα, τὴν || Πολυκράτης τυρανίδα  
 μετε-

in such a Manner, that the Bo-  
 dies remain intire, even to this  
 Day, as they are frequently  
 found, in their Tombs.

\* Φαιάκων βασιλέως.]  
 Alcinous.

† ἀνεπίγραφα.] *Ti ulis-ca-*  
*rentia*, that is, *wanting-Marks-*  
*of-Distinction*, whereby they  
 may be known from any other  
 Bones.

‡ χορηγεῖν.] [*To do the*  
*Office of a χορηγός*; who was  
 the Person appointed to manage  
 the *Athenian* Players, Dancers,

and Musicians, and had the Di-  
 rection of their Dresses and Per-  
 formances, either on the Thea-  
 tre, or upon the public Festivals  
 and Solemnities. He also was  
 to find them in all Necessaries.  
*Potter and Steph.*

§ Κροῖσον.] See your Dic-  
 tionary.

|| Πολυκράτης.] The Story  
 of *Polycrates* is very extraordi-  
 nary, and is related, to this  
 Purpose, in the *iiid Book of*  
*Herodotus*.—He first seized upon  
*Samos*, then conquered many of  
 the



μεινένδουσι, καὶ μέχρ' ἂν τινος εἴασι χρῆσθαι τῷ σχήματι. Ἐπειδὴ δ' ὁ τῆς πομπῆς \* καιρὸς παρίλθῃ, τῇ νικαῦτα ἕκαστος ἀποδοῖ τὸν σκευὴν, καὶ ἀποδυσάμινται τὸ σχῆμα μίαν τῇ σώματι, ὥσπερ ἦν πρὸ τῆς, γίγνεται  
 5 μηδὲν τῷ πλοῦσι διαφέρειν. Ἔτιοι δ' ὑπ' ἀγνωμοσύνης, ἐπειδὴ † ἀπαίλῃ τὸν κόσμον ἐπιγᾶσα ἡ τύχη, ἄχθοι αἱ γε, καὶ ἀναγκάζουσιν, ὥσπερ οἰκίαν τινὰν περισκόμενοι, καὶ ἔχουσιν ἄνευ ὀλίγον ἐχρηταίον ἀποδιδόντες. Οἶμαι δὲ καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἑωρακίαι τὰς τραγικὰς ὑποκριὰς  
 10 τῶν πρὸς τὰς χρείας τῶν δραμάτων, ἄλλοι μὲν Κρέοντες, εἰσὶ δὲ Πριάμοι γιννομένοι, ἡ Ἀγαμέμνονας· καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὴν ἔμπροσθεν μαλα σιμνῶς τὸ τῷ Κέπροπος ἡ Ἐριχθίως σχῆμα μιμησάμεναι, μὴ ὀλίγοι οἰκίτης προῆλθεν ὑπὸ τῆς ποιητικῆς κεκλεισμέναι. Ἡδὲ δὲ

the *Ægean* Islands, and took several Towns upon the Coast of *Asia*; and all this, without the least Interruption of his Success. Upon which, *Amasis*, King of *Ægypt*, sent him a Message, to desire he would throw away whatever he had of greatest Value, and the Loss of which would most afflict him, for that his Successes were too extraordinary, and must be followed by some terrible Disaster, if he did not inflict upon himself a Share of the Misfortunes, which necessarily attended this Life. Upon this, *Polycrates* took an Emerald Signet of inestimable Value, and, getting into a Boat, went out to a good Distance from *Samos*, and there dropped it into the Sea, before many Witnesses. In four or five Days after, he had a Present made him of a fine Fish, in the Belly of which was found this very Signet. Of which surprising Piece of Fortune, when *Amasis* had been informed, he instantly sent Ambassadors to *Polycrates*, by whom he renounced all future Commerce and Friend-

ship with a Man, who must come to some dreadful End. His Apprehensions were, in the End, verified; for *Orates*, Governor of *Sardis*, under *Cyrus*, having, by Way of a Lure, invited *Polycrates* to come and accept of a great Treasure he had at his Service, whereby to push on his Conquests: *Polycrates*, thereupon, created his Secretary, *Mæandrius*, Regent, in his own stead, and went to wait upon *Orates*, who instantly seized and crucified him. And, thus, did *Mæandrius* get the Possession of his Crown.—*Hærodotus* mentions nothing of *Mæandrius*'s betraying him to *Orates*, as *Lucian* gives us to believe, in *Charon*; and, I doubt, whether any History, we have now extant, gives that Account.

\* καιρὸς παρίλθῃ.] That is, "when this Life is ended."

† ἀπαίλῃ ἡ τύχη.] That is, "when, at the Hour of Death, Men must part with

"all their worldly Possessions."



πέρας ἔχοντι τῷ δράματι, ἀποδυσάμενος ἕκαστος αὐτῶν τὴν χρυσόπαγον ἐκείνην ἰσθῆτα, καὶ τὸ προσωπεῖον ἀποθίμειν, καὶ καλαβάς ἀπὸ τῶν ἱμβάων, πίνης καὶ ταπεινὸς περιέρχεται, ἔκ ἐτ' Ἀγαμέμνων ὁ Ἀτρείας, ὑδὲ Κρίων ὁ Μειοικίως, ἀλλὰ † Πῶλος Χαρικλῆς Σκιεὺς ὀνομαζόμενος, 5 ἡ Σάτυρος ὁ Θεογείτονος Μαραθάνιος.—Τοιαῦτα καὶ τὰ τῶν ἀνδρῶπων πρᾶγμαλα ἐστίν, ὡς τότε μοι ὁρῶντι ἔδοξεν.

10. ΦΙΛ. Ἐπὶ μοι, ὦ Μένιππε, οἱ τὸς πολυβλεῖς τέττες καὶ ὑψηλὰς τάφους ἔχοντες ὑπὲρ γῆς, καὶ γῆλας, καὶ εἰκόνας, καὶ ἐπιγράμματα, ὑδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι 10 τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ληρεῖς, ὦ ἕτος. Εἰ γὰρ ἰδεάσω τὸν Μανυσσλὸν αὐτὸν, λέγω δὲ τὸν Κάρα τὸν ἐκ τῆ τάφου περιδότη, ἔν οἶδα, ὅτι ἔκ ἂν ἐπαύσω γελῶν. ἔτω ταπεινὸς ἐρῶντο ἐν παραδύτῳ πε, λανθάνων ἐν τῷ λοιπῷ 15 δῆμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσῶτον ἀπολαύων τῷ μνήματι, παρ' ὅσον ἐβαρύνειο τηλικῶτον ἄχθος ἐπικείμενος. Ἐπιιδᾶν γὰρ, ὦ ἱταῖρι, ὁ Αἰακὸς ἀπομνήρησεν ἱκάσῳ τὸν τόπην (δίδωσι δὲ τὸ μέγιστον ἐπὶ πλείον ποδὸς) ἀνάγκη ἀγαπῶντα καλακεῖσθαι, πρὸς τὸ μέτρον συνεσταλμένον. Πολλῷ δ' ἂν οἶμαι, μᾶλλον ἐγίλας, εἰ ἰδεάσω τὸς παρ' 20 ἡμῖν βασιλείας καὶ σαλράπας, πτωχευοῦντας παρ' αὐτοῖς, καὶ ἥτοι ταριχνοπολῆτας ὑπ' ἀπορίας, ἡ τὰ πρῶτα \* διδάσκοντας γράμματα, καὶ ὑπὸ τῷ τυχόντις ὑβρίζοντες, καὶ κατὰ κόρην πωσιόμενοι, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμώτατα. 25 Φιλιπποὶ γὰρ τὸν Μακεδὸνα ἐγὼ διασάμενος, ὑδὲ κρατῶν ἱμαυτῷ δυνατὸς ἦν, ἐδείχθη δέ μοι ἐν γωνιδίῳ τινί, μισθῷ ἀκέκμενος τὰ σαδρὰ τῶν ὑποδημάτων. Πολλὰς δὲ καὶ ἄλλας ἦν ἰδεῖν ἐν ταῖς τριοδαῖς μίαιαις τας. Ξέρξας λέγω, καὶ Δαρείους, καὶ Πολυκράτας.

11. ΦΙΛ. Ἀτοπα διηγῇ τὰ περὶ τῶν βασιλέων, καὶ μι- 30 κρὲ διῷ ἄπιγα. Τί δὲ ὁ Σωκράτης ἐπραττε, καὶ Διογένης, καὶ εἰ τις ἄλλος τῶν σοφῶν; ΜΕΝ. Ὁ μὲν Σωκράτης κα-

† Πῶλος, ἡ Σάτυρος.] Pylus was a famous Greek Tragedian, who never failed to make his Audience weep, when he acted the *Electra* of *Sophocles*. Hoffman.—Satyrus was another Greek Actor, remarkable for

Mimicking Demosthenes's Impediment of Speech. *Diodor. Sicul. Lib. xvi.*

\* διδάσκοντας.] He alludes to the Case of *Dionysius* already mentioned.



κεῖ περιέρχεται \* διελέγχων ἅπαντας, σύνεισι δ' αὐτῷ Πυ-  
λαμίδης, καὶ Ὀδυσσεύς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος λαλὸς  
νεκρός. Ἔτι μὲν τοι ἐπιφύσσητο αὐτῷ, καὶ διωθήκει ἐκ  
τῆς φαρμακοποσίας τὰ σκέλη. Ὁ δὲ βέλτερος Διογένης  
5 παροικεῖ μὲν Σαρδαναπάλῃ τῷ Ἀσσυρίῳ, καὶ Μίδα τῷ  
Φρυγί, καὶ ἄλλοις τισὶ τῶν πολυτελῶν ἀκῶν δὲ οἰμαζόντων  
αὐτῶν, καὶ τὴν παλαιὰν τύχην ἀναμειβόμενων, γελᾷ τε, καὶ  
τέρπειται, καὶ τὰ πολλὰ ὑπὲρ καλακείμενος, ἄδει μάλα  
τραχεῖα καὶ ἀπηνεῖ τῇ φωνῇ, τὰς οἰμωγὰς αὐτῶν † ἐπικα-  
10 λύπῳ ὥστε ἀνιάσθαι τὴς ἀνδρας καὶ διασκέπτεσθαι μισοικεῖν,  
ὃ φερόντας τὸν Διογένην.

12. ΦΙΛΑ, Ταυτί μὲν ἱκανῶς—Τί δὲ τὸ ψήφισμα ἦν,  
ὅπερ ἐν ἀρχῇ ἔλεγες κινεῖσθαι κατὰ τῶν πλεονούντων; ΜΕΝ.  
Εὖγε ὑπέμνησας. Οὐ γὰρ οἶδ' ὅπως περὶ τούτου λέγειν προ-  
15 δέμενος, παμπολὺ ἀπεπλανήθην τῷ λόγῳ. Διατρίβοις  
γὰρ μὴ παρ' αὐτοῖς, πρῆθισαν οἱ ‡ πρυτάνεις ἐκκλησίαν  
περὶ τῶν κοινῇ συμφερόντων. Ἰδὼν ἦν πολλὰς συνδέοντας,  
ἀναμίξας ἱμαυτὸν τοῖς νεκροῖς εὐθὺς εἰς καὶ αὐτὸς ἦν τῶν  
§ ἐκκλησιασῶν. Διωκόμενος μὲν ἦν καὶ ἄλλα· τελευταῖον δὲ  
το

\* διελέγχων ἅπαντας.] Socrates told the Athenian Judges, when they sat upon his Trial, "That the God, or "Genius, had commanded him "to question all Men, and convince them of their Ignorance "of Virtue." (Observe, how like a Person commissioned he speaks.) And again, he says, Οἶδ' ἄν μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ πλεονεξίᾳ ταύτῃ προσεθεῖ-  
κέναι, τοῖς τοῖς ὄντα ὅς ὑμᾶς ἐγείρων, καὶ πείθων, καὶ ονειδίζων ἕνα ἕκαστον ἐδὶν παύομαι. "As God seems to me to have "placed me over this City, being such a Person, as I cannot cease to excite, and persuade, and upbraid every "single Man." Plat. in Apolog. And it hath not been doubted by many wise and learn-

ed Christians, that God raised him a Light in the Days of Darkneps, as he had so wonderfully enlightened his Mind, that no Man of the Gentile World, ever before or after him, shone forth with such clear Evidence, and strong Conviction, against the Corruptions of Mankind. It is, therefore, with me no Question, that God appointed and inspired him to be, in some Measure, a Light to direct the Gentiles.

† ἐπικαλύπτων.] Stephanus renders this Word by *obscuring*, the Propriety of which, to signify Drowning a Noise, I cannot see.

‡ πρυτάνεις.] See the Notes upon *Conc. Deor.*

§ ἐκκλησιασῶν.] Ἐκκλησιαστής signifies *One-of-the-Assembly-of-the-People*. I know



τὸ περὶ τῶν πλοσίων. Ἐπεὶ γὰρ αὐτῶν κατηγόρητο πολ-  
λὰ καὶ διναῖ, βία καὶ ἀλαζονεία, καὶ ὑπεροψία, καὶ ἀδικία,  
τέλει ἀνασῆς τις τῶν δημαγωγῶν ἀνέγνω Ψήφισμα τοι-  
οῦτο.

## Ψήφισμα.

5

“ **Ε** Πειδὴ πολλὰ καὶ παράνομα οἱ πλόσιοι δρῶσι παρὰ  
“ τὸν βίον, ἀρπαξοῖς καὶ βιαζόμενοι, καὶ πάῃα τρό-  
“ ποι τῶν πεινήτων κατὰφρονεῖς, δίδοκται τῇ || βελῇ καὶ  
“ τῷ δήμῳ, ἱππεὶδαν ἀποθάνωσι, τὰ μὲν σώματα αὐτῶν 10  
“ πολάζεσθαι, καδάπερ καὶ τὰ τῶν ἄλλων ποιηρῶν, τὰς δὲ  
“ ψυχὰς ἀναπιμφθείσας ἀνω εἰς τὸν βίον, κατὰλύεσθαι  
“ εἰς τὰς ὄχθας, ἄχρης ἀνὲν τῷ τοιῷτῳ διαγάγωσι \* μυριά-  
“ δας ἐτῶν πέντε καὶ εἴκοσιν, ὅσοι ἐξ ὧν γιγνόμενοι, καὶ  
“ ἀχθοφορεῖς, καὶ ὑπὸ τῶν πεινήτων ἐλαυνόμενοι. Τῶν 15  
“ τεύθει δὲ λοιπὸν ἐξεῖναι αὐτοῖς ἀποθανεῖν.” —† “ Εἴπε  
“ τὴν γνώμην Κρανίων Σκιλεῖωνος, Νικυσιεύς, φυλῆς  
“ Ἀλιβαντιάδος.” — Τέτε ἀναγνωσθέντι τῷ ψήφισμα-  
“ το, ‡ ἐπεψήφισαν μὲν αἱ ἀρχαί, ἐπιχειρόλησσε δὲ τὸ

no exactly corresponding Term,  
used by the Romans. *Conci:nari*  
signifies rather a *Frequentier-  
of-such-Assemblies*, than a Mem-  
ber of one.

|| βελῇ καὶ δήμῳ.] See the  
Notes upon *Conc. Deor.*

\* μυριάδας.] μυρίας signi-  
fies ten Thousand; so that 25  
Times that, will make 250000.

† Εἴπε τὴν γνώμην.]  
When any Man offered a Decree,  
or a Law, to be passed, either in  
the Senate, or Assembly of the  
People of *Athens*, he was said  
*εἰπεῖν τὴν γνώμην*, to propose  
that Opinion.—The following  
proper Names, have, here, been  
occasionally made, and humor-  
ously adapted, by *Lucian*. I, ac-  
cordingly, take the Liberty  
to render Ἀλιβαντιάδος by the  
made Word *Exfanguanā*, the

*Bloodless*. I would render the  
whole Sentence thus, in *Eng-  
lish*: *Scull*, the Son of *Skeleton*,  
a Native of *Ghestland*, of the  
Tribe of the *Bloodless*, proposed  
this Decree—“ Ἀλιβαντίας,  
ab ‘ a priv. & λείβας *Gutta* vel  
*Humor*.

‡ ἐπεψήφισαν.] From this  
Passage, we may observe, that  
the Magistrates, and People of  
*Athens*, voted in different  
Ways; perhaps, on Account of  
the Distinction there was be-  
tween them.—Each of those  
who voted with Pebbles had  
two of them, one black, and  
the other white. If he voted  
for the Question, he put his  
white Pebble into the Urn,  
placed for that Purpose in the  
Assembly; if against it, the  
black one. See *Pott. Antiq.*

I

ωλῆθ.



πλήθους, καὶ ἐνεθριμύσατο ἡ Βριμώ, καὶ ὑλάκησεν ὁ Κέρ-  
κερς. Οὕτω γὰρ ἐνηλεῆ γίνεσθαι, καὶ κύρια, τὰ ἀνεγνωσ-  
μένα.

13. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ  
5 ἔπερ ἀφίγμην ἐνεκα, τῷ Τειρεσίᾳ προσελθὼν, ἰκέτευον αὐ-  
τὸν τὰ πάντα διηγησάμενος εἰπεῖν πρὸς μὲ, ποῖόν τινα  
ἦγεῖτο τὸν ἄριστον βίον. Ὁ δὲ γελάσας, ἔτι δὲ τυφλὸν τι  
γερόντιον καὶ ὠχρὸν, καὶ λεπτόφωρον, “ὦ τέκνον (φησὶ)  
“ τὴν μὲν αἰτίαν οἶδά σε τῆς ἀπορίας, ὅτι παρὰ τῶν  
10 “ σοφῶν ἐγένετο, ἐ τὰ αὐτὰ γιγνισκόντων ἰαυλοῖς. Ἀ-  
“ τὰρ ἐ δέμεις λέγειν πρὸς σε, ἀπείρηται γὰρ ὑπὸ τῷ Ῥα-  
“ δαμάνθῳ. Μηδαμῶς (ἔφη) ὧ παλῆριον, ἀλλ’ εἰπέ, καὶ  
“ μὴ περιῖδες με σὺ τυφλότερον περιῖόσια ἐν τῷ βίῳ.”  
Ὁ δὲ, δὴ με ἀπαγαγὼν, καὶ πολλὸν τῶν ἄλλων ἀποσπασας,  
15 ἡρέμα προσκύψας πρὸς τὸ ἔς φησιν, “Ὁ τῶν \* ἰδιωτῶν  
“ ἄριστος βίος καὶ σωφρονέστερος ὡς τῆς ἀφροσύνης παυ-  
“ σάμενος τῷ μείωρολογεῖν, καὶ † τέλη καὶ ἀρχὰς ἐπισκο-  
“ πεῖν, καὶ ‡ καταπύσας τῶν § σοφῶν τέτων συλλογι-  
“ σμῶν, καὶ τὰ τοιαῦτα λῆρον ἠγασάμενος, τῆτο μόνον  
20 “ ἐξάπασις θηράσῃ, ὅπως τὸ παρὸν εὖ θέμις, παρα-  
“ δράμης γελῶν τὰ πολλὰ, καὶ ||| περὶ μηδὲν ἐσπυδακώς.”  
|| Ὡς εἰπὼν, πάλιν ὤρτο καὶ Ἀσφοδεῖλὸν λειμῶνα.  
14. Ἐγὼ δὲ (καὶ γὰρ ἦδη ὀψέ ἦν) “Ἄγε δὴ, ὦ Μιθρο-  
βαρζάνη, φημί, τί διαμέλλομεν, καὶ ἐκ ἄπιμεν αὐθις ἐς  
25 “ τὸν βίον;” Ὁ δὲ πρὸς ταῦτα, “Θάρξει (φησὶν) ὧ  
“ Μένιππε ταχιῶν γάρ σοι καὶ ἀπράγμονα ὑποδείξω ἀτρα-  
“ πόν.” Καὶ δὴ ἀπαγαγὼν με πρὸς τι χωρίον τῷ ἄλλῳ

\* ἰδιωτῶν.] Plain, unlearned Men.

† τέλη καὶ ἀρχὰς.] The Ends for which the World was made, and the Principles out of which it was made; Subjects constantly disputed upon by the Philosophers, to little Purpose.

‡ καταπύσας.] Stephanus shews, that καταπύσις usually governs a Gen. Case, probably, of the Preposition κατὰ, contra, in Composition.

§ σοφῶν συλλογισμῶν.]

The cunning Arguments, or Sophisms, upon which the Philosophers so much valued themselves.

||| περὶ μηδὲν ἐσπυδακώς.] This is a very comprehensive Sentiment, and, no Doubt, was Lucian's own Principle. But, had he excepted Virtue and Vice, he would have shewn, if not so much Humour and Freedom, yet a much better Mind.

|| Ὡς εἰπὼν, &c.] Odyf. xii.

ζοφορώτερον,



ζοφορώτερον, δείξας τῇ χειρὶ πόρρωθεν ἀμαυρόν τι καὶ λεπ-  
τόν ὥσπερ διὰ κλειθείας ἐσρέον φῶς, “ Ἐκεῖνο (ἔφη) ἐστὶ  
“ τὸ ἱερὸν τῆ Γροφάνια, καὶ κεῖθεν κατέρχονται οἱ ἀπὸ Βοι-  
“ ῥίας. Ταύτην ἔν ἀνιθι, καὶ εὐθύς ἐση ἐπὶ τῆς Ἑλλά-  
“δος.” Ἦσθεις δὲ τοῖς εἰρημένους ἐγὼ, καὶ τὸν Μάγον 5  
ἀσπασάμενος. χαλεπῶς μάλα διὰ τῆς γομίας ἀνερπύσας, ἐκ  
οἷδ’ ὅπως, ἐν Λεβαδείᾳ γίγνομαι.

Δ Ι Α Α. λγ’, Χάρων, ἡ Ἐπισκοπῆνις.

This *Dialogue* exhibits such a true and clear Prospect of the Va-  
nity of human Grandeur, and the extreme Folly of most of  
those Pursuits in which we so eagerly interest ourselves, that  
it is almost impossible to read it, without becoming wiser and  
better.

ΕΡΜ. ΤΙ γιγᾶς, ὦ Χάρων; ἡ τί τὸ πορθημεῖον ἀπο-  
λιπὼν, δεῦρο ἀνελήλυθας ἐς τὴν παρῶσαν  
ἡμέραν, ἐ πάνν εἰωθὼς ἐπιχωριάζειν τοῖς ἀνὰ πράγμασι;  
ΧΑΡ. Ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὅποιά ἐστι τὰ ἐν τῷ  
βίῳ, καὶ ἂ πρᾶτῃσιν οἱ ἄθροιστοι ἐν αὐτῷ, ἡ τίνων γερύ- 5  
μνοι, πάντες οἰμώζουσι καλίστις παρ’ ἡμᾶς· ἐδὲς γὰρ  
αὐτῶν ἀδακρυλὶ διέπλευσεν. Αἰτησάμεν· ἔν παρὰ τῇ  
ἄδῃ καὶ αὐτὸς ὥσπερ καὶ ὁ Θετταλὸς ἐκεῖ· \* νειανίσκ·,  
μίαν ἡμέραν λιπόντως γενέσθαι, ἀνελήλυθα ἐς τὸ φῶς.  
Καί μοι δοκῶ ἐς δέον ἐνέβουχην· σοι· ξυναγήσεις γὰρ 10  
ἔν οἷδ’ ὅτι με ξυμπερινοσῶν, καὶ δείξεις ἕκαστα, ὡς ἂν εἰδὼς  
ἅπαντα. ΕΡΜ. Οὐ σχολή μοι, ὦ πορθημεῖ· ἀπέρχομαι  
γὰρ τι διακοινησόμεν· || τῷ ἄνω Διὶ τῶν ἀνθρώπων. Ὁ  
δὲ ὀξύθυμός τέ ἐστι, καὶ δέδια μὴ βραδύναντά με, ὅλον ὑμέτε-  
ρον ἰάσῃ εἶναι, παραδὲς τῷ ζόφῳ· ἡ ὅπερ τὸν Ἥφαιστον 15  
πρώην ἐποίησε, ῥίψῃ καὶ με τέταγώς τῃ ποδὸς ἀπὸ τῆ δι-  
σπισίᾳ βηλῇ, ὡς ὑποσκαζὼν γέλωτα παρέχοιμι καὶ αὐ-  
τὸς † οἰνοχοῶν. ΧΑΡ. Περίσσει ἔν με ‡ ἄλλως πλανώ-  
μενον

\* νειανίσκ·. ] *Protefilaus*.  
See your Dictionary for him.

|| τῷ ἄνω Διὶ. ] *To Jove a-*  
*bove*: Said, perhaps, to distin-  
guish him from *Jove below*, or  
*Pluto*, in whose Realm, *Mer-*  
*cury* had also an Employment.

† οἰνοχοῶν. ] Alluding to  
*Vulcan*’s hobbling Manner of

helping the Gods to Nectar:  
which was so humorous, and  
raised such a loud Laugh among  
them, as put an End to a fierce  
Quarrel, in which *Jupiter* and  
*Juno* were then engaged. *Hes.*  
ll. i.

‡ ἄλλως, ] *Frustra* is an odd  
Signification of ἄλλως. Perhaps,  
it



- μενον ὑπὲρ γῆς, καὶ ταῦτα, ἱταῖρος, καὶ ξύμπλως, καὶ συν-  
 διακρίσας ὧν; καὶ μὴν καλῶς εἶχεν, ὡς παῖ Μαίης, ἐκείνων  
 γὰρ σε μεμνησθαι, ὅτι μὴδὲ πώποτέ σε ἡ αἰθερὶν ἐκίλευσα,  
 ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν ῥέγκεις ἐπὶ τῷ καταγνώ-  
 5 μαλῷ ἐκλαθεῖς, ὧμυς ἔτω καρτερὸς ἔχων, ἢ, εἴ τινα λά-  
 λον νεκρὸν εὖροις, ἐκείνῳ παρ' ὅλον τὸν πλῆν διαλέγῃ ἐγώ  
 δὲ πρεσβύτης ὧν, τὴν δικωπῖαν ἔλκων, ἐρέτω μόνος. Ἀλ-  
 λὰ πρὸς τὸ πατρός, ὃ φίλτατον Ἑρμῆδιον, μὴ καταλίπης  
 με· περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἀπαντα, ὥς τίς καὶ ἰδὼν  
 10 ἐπανέλθοιμι. Ὡς ἤν με σὺ ἀφῆς, ἔδεν τῶν τυφλῶν διόσω.  
 Καθάπερ γὰρ ἐκεῖνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκό-  
 τῳ. ἔτω δὴ καὶ γὰρ σοὶ πάλιν ἀμειβυώτω πρὸς τὸ φῶς.  
 Ἀλλὰ δός, ὃ Κυλλήνιέ, μοι ἐς αἰὲ μεμνησομένην τὴν χάριν.  
 ἙΡΜ. Τὴν τὸ πρᾶγμα πλεονάζον αἰτίαν καταστήσειαί μοι.  
 15 Ὁρῶ γὰρ ἤδη τὸν μισθὸν τῆς περιηγήσεως ἐκ ἀκόνδυλον  
 πανιάπασιν ἡμῖν ἐσόμενον. Ὑπεργησίον δὲ ὅμως· τί γὰρ  
 αὖ καὶ πάθῃ τις, ὅποτε φίλος τις ὧν βιάζοιτο; πάντῃ μὲν  
 ἔν σοι ἰδεῖν καὶ ἴκατον ἀκριβῶς ἀμήχανόν ἐστιν, ὃ πορευθεῖς.  
 πολλῶν γὰρ αὖ ἐτῶν ἡ διαίρεσις γίνοιτο. Εἴτα ἰμὶ μὲν  
 20 ἀποκηρύττισθαι δέησι, καθάπερ ἀποδράντα ἀπὸ τῷ Διός·  
 σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργῆναι τὰ τῷ θανάτῳ ἔργα, καὶ τὴν  
 τῷ Πλάτωνος ἀρχὴν \* ζῆμιον, μὴ νεκραγωγῆτα πολλὰ τῷ  
 χρόνῳ. Καὶ ὁ τελευτῆς Αἰακὸς ἀναγκάσει, μὴδ' ὁβολὸν  
 ἐμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἴδῃς, τῷτ'  
 25 ἤδη σκεπτόμενος.

2. ΧΑΡ. Αὐτὸς, ὃ Ἑρμῆ, ἱπινόει τὸ βίλτιγον. Ἐγώ  
 δὲ ἔδεν οἶδα τῶν ὑπὲρ γῆς, ξένος ὧν. ἙΡΜ. Τὸ μὲν ὅλον,  
 ὃ Χάρων, ὑψηλὴν τινος ἡμῖν ἔδει χωρίον, ὡς ἀπ' ἐκείνου πᾶσι  
 ἴδοις. Σοὶ δὲ εἰ μὲν ἐς τὸν ἔρανὸν ἀνελθεῖν δυνατὸν ἦν, ἐκ

it is used, in this Sense, from the common Meaning *aliter*, because, when a Man doth any Thing *otherwise* than it ought to be done, he may justly be said to do it *in vain*. *Stephanus* shews it is taken for *frustra*, not only in *Homer*, but also in *Plato's Phæd* Ταυτά μοι δόκω ἄλλως λέγειν, " *Επεὶ* " *mihi videor frustra dicere.*"

\* *ζῆμιον*.] If this Word, and the rest of the Sentence, is

to stand as it is, I own I can make neither Sense, nor Grammar, of the Whole. I, therefore, cannot help Reading it, σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργῆναι τὰ τῷ θανάτῳ ἔργα, μὴ νεκραγωγῆτα πολλὰ τῷ χρόνῳ, καὶ τὴν τοῦ Πλάτωνος ἀρχὴν ζῆμιώσει. According to which Reading, I have also rendered it.



ἀν' ἑκαμνον· ἐκ περιωπῆς γὰρ ἀν' ἀκριβῶς ἀπανία καθεύρας.  
 Ἐπεὶ δὲ ὁ θείας εἰδύλοισι αἰὲς ξυνόλια ἐπιβαλεῖν τῶν βα-  
 σιλείων τῷ Διὶ, ὥρα ἡμῖν ὑψηλὸν τι ὅρος περισκοπεῖν.  
 ΧΑΡ. Οἶσθα, ὦ Ἑρμῆ, ἅπερ εἶωθα λεγεῖν ἐγὼ πρὸς ὑμᾶς,  
 ἐπειδὴν πλέωμεν; ὁπότεν γὰρ τὸ πνεῦμα καταιγίσαν 5  
 πωλαγία τῇ ὁδῷ ἐμπέσῃ, καὶ τὸ κύμα ὑψηλὸν ἀρθῇ, τότε  
 ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν \* ὁθόνην σείλαι, ἢ ἐν-  
 δύναι ὀλίγοι τῷ † ποδός. ἢ συνεκδραμεῖν τῷ πνεύματι.  
 Ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρ' κελεύομαι ὑμῖν· αὐτὸς  
 γὰρ εἰδέναι τὰ βελτίω. Κατὰ ταῦτα δὲ καὶ σὺ πρῶτ' 10  
 ἔποσα καλῶς ἔχειν νομίζεις, κυβερνήτης νῦν γε ὢν. Ἐγὼ  
 δὲ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδεῖμαι, πάντα πει-  
 θόμενος κελεύουσίν σοι. ἙΡΜ. Ὅρθῳς λέγεις, αὐτὸς γὰρ  
 εἴσομαι τί ποιήσιον, καξευρήσω τὴν ἱκανὴν σκοπὴν. Ἀρ'  
 εἰ ὁ Καύκασος ἐπιτήδειος, ἢ ὁ Παρνασσὸς ὑψηλότερος, ἢ 15  
 ἄμφω ὁ Ὀλυμπός· ἐκείνοισι; καὶ τοὶ ἐφαυλόντι ἀνεμνήσθην  
 εἰς τὸν Ὀλυμπον ἀπιδὼν· δυσκαμῖν δὲ τί καὶ ὑπεργῆσαι καὶ  
 σὲ δεῖ. ΧΑΡ. Πρὸς αὐτὴν ὑπεργῆσω γὰρ ὅσα δυνάμει.  
 3. ἙΡΜ. Ὡμῆς ὁ ποιητής· φησι τὰς ‡ Ἀλωῖας ὑἱάας,  
 δύο καὶ αὐτὰς ὄντας ἔτι παῖδας, ἐδελησάι ποτε τὴν Ὀσ- 20  
 σαν ἐκ βάθρων ἀνασπάσαντας, ἐπιθεῖναι τῷ Ὀλύμπῳ, εἴ-  
 τα τὸ Πῆλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἐξείν οἰο-  
 μένης καὶ πρόσδεσσιν πρὸς τὸν ἑρᾶνον. Ἐκείνῳ μὲν ἔν τῷ  
 μειρακίῳ (ἀτασδάλῳ γὰρ ἦσιν) δίκας ἐτίσάτην. Νῦν δὲ  
 (ὁ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βεβηλόμην) τί ἐχὶ οἴκο- 25  
 δομεῖν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλιθῆναι ἐπάλληλα  
 τὰ ὄρη, ὡς ἔχομεν ἀφ' ὑψηλότερα ἐκρίβεσθαι τὴν σκοπὴν;  
 ΧΑΡ. Καὶ δυνησόμεθα, ὦ Ἑρμῆ, δύ' ὅλεις ἀναθίσθαι,  
 ἀράμενοι τὸ Πῆλιον ἢ τὴν Ὀσσαν; ἙΡΜ. Διὰ τί δ' ἐκ ἂν,  
 ὦ Χάρον; ἢ ἀξιοῖς ἡμᾶς ἀγενεγέρους εἶναι τοῖν βρεφυλλίοις 30  
 ἐκείνοις; καὶ ταῦτα, θεὸς ὑπάρχουσας; ΧΑΡ. Οὐκ· ἀλ-  
 λὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα μεγατεργίαν ἔχειν.  
 ἙΡΜ. Εἰκότως. Ἰδιώτης γὰρ εἶ, ὦ Χάρον, καὶ ἥκιστα  
 ποιητικός. Ὁ δὲ γενάδας Ὀμηρος ἀπὸ δυοῖν γίγχοι ἀν-

\* ὁθόνην σείλαι.] To furl the  
Sail.

† ποδός.] Πῆς is used to  
signify that Rope, by which the  
lower Corner of a Sail is ma-  
naged, called, in English, the

Sheet. The Latins also called  
this Rope, Pes:

Una omnes fecere pedem —  
Virg. Æn. v.

‡ Ἀλωῖας ὑἱάας.] Oars and  
Ephialtes.



τίκα ἡμῖν ἀμβατὸν ἰποῖησι τὸν ἕρηνον, ἔτω ῥαδίως συνι-  
θεῖς τὰ ὅρη. Καὶ θαυμάζω εἰ σοὶ ταῦτα τιράγια εἶναι  
δοκεῖ, τὸν Ἀτλαῖτα, δηλαδὴ εἰδότε, ὅς τὸν πόλον αὐτὸν εἰς  
ὧ, φέρει, ἀνέχων ἡμᾶς ἀπαλίας. Ἀκύνεις δὲ ἴσως καὶ τῷ  
5 ἱμῷ ἀδελφῷ ὑπὲρ, τῷ Ἡρακλίῳ, ὡς διαδέξαί τοι ποιε αὐ-  
τὸν ἐκείνον τὸν Ἀτλαντα, καὶ ἀναπαύσει πρὸς ὀλίγον τῷ  
ἄχθῃ, ὑποθεῖς ἑαυτὸν φορτίῳ. ΧΑΡ. Ἀκύν καὶ ταῦτα.  
Εἰ δὲ ἀληθὴ ἐστὶ, σὺ ἂν, ὧ Ἑρμῇ, καὶ οἱ ποιηταὶ εἰδῇτε.  
ΕΡΜ. Ἀληθές γε, ὧ Χάρων, ἡ τίνος γὰρ εἰκα σοφοὶ  
10 ἄνδρες ἐψεύδοιο ἂν;—Ὡς ἀναμοχλεύωμιν τὴν Ὀσσαν  
πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος καὶ ὁ ἀρχιτέκτων  
Ὀμηρος,

Αὐτὰρ ἐπ' Ὀσση Πήλιον εἰνοσίφυλλον.

—Ὅρα, ὅπως ῥαδίως ἅμα καὶ ποιητικῶς ἐξεργασάμεθα;  
15 φέρε ἔν ἀναβάς ἰδῶ, ἡ καὶ ταῦτα ἱκανα, ἡ ἰποικοδομίῃν ἔτι  
δείξει.—Παπαί· κάτω ἐστὶ ἰσμῖν ἐν τῇ ὑπὲρ ῥείᾳ τῷ ἕρηνῳ  
ἀπὸ μὲν γὰρ τῶν ἰώνων, μόγις Ἰωνία καὶ Λυδία φαίνεσθαι.  
Ἀπὸ δὲ τῆς ἐσπέρας, ἐπὶ πλεον Ἰταλίας καὶ Σικελίας. Ἀπὸ  
δὲ τῶν ἀρκύων, \* τὰ ἐπὶ τάδε τῷ Ἰγρῷ μόνον. Κάκειδιν  
20 ἡ Κρήτη ἐπὶ πάνυ σαφῶς. Μίλακινητία ἡμῖν, ὧ πορθομένη,  
καὶ ἡ Οἴτη, ὡς εἰσιν, εἴτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ.  
Οὕτω ποιεῖμεν ὅρα μόνον μὴ λεπτότερον ἐξεργασάμεθα τὸ  
ἔργον, ἀπομηκύνοντες ὑπὲρ τῷ πιδανῷ, εἴτα συγκατα-  
ἐρφθέντες αὐτῷ σικρᾶς τῆς Ὀμήρου οἰκοδομητικῆς πειρα-  
25 θῶμεν, ξυληρίδινες τῶν κρανίων. ΕΡΜ. Θάρρει, ἀσφαλῶς  
γὰρ ἐξὶ ἀπαλίας· μίλατίθις τὴν Οἴτην, ἐπικυλινδίσθω καὶ  
ὁ Παρνασσός. Ἰδὲ ἱπάνειμι αὐθις. Εὖ ἔχει, πάντα ὁρῶ.  
Ἀνάβαινε ἤδη καὶ σὺ. ΧΑΡ. Ὅρεξον, ὧ Ἑρμῇ, τὴν χεῖρα  
ἐπὶ γὰρ ἐπὶ μικρὰν με ταύτην τὴν μηχανὴν ἀναβιβάζεις.  
30 ΕΡΜ. Εἴ γε μὲν ἰδεῖν ἐθέλεις, ὧ Χάρων, ἀπαλίας, ἐκ ἐνὶ δὲ  
ἄμφω, καὶ ἀσφαλῆ, καὶ φιλοθεάμονα εἶναι. Ἀλλ' ἔχε με  
τῆς δεξίας, καὶ φείδε μὴ κατὰ τῷ ὀλισθηρῷ παλεῖν. Εὖ γε  
ἀνελήλυθας καὶ σὺ. Καὶ ἐπὶ περὶ διόρυμβος ὁ Παρνασσός  
ἐστὶ, μίαν ἐκάτερος ἄκραν ἐπιλαβόμενοι, καθιζόμεθα. Σὺ  
35 δὲ μοι ἤδη ἐν κύκλῳ περιελέπων ἐπισκοπεῖ ἀπαλίας.

† τὰ ἐπὶ τάδε τῷ Ἰγρῷ.]  
The Places upon these-hither-  
Parts of the Ister; that is,  
“next to him as he stood.”  
For the Article ἐ, with the Syl-

lable δὲ, as ὅδε, ἡδε, τόδε,  
is generally, as Stephanus ob-  
serves, taken demonstratively  
like ἔτος; as, ἐν τῇδε τῇ  
πολεῖ, in hac urbe.



4. ΧΑΡ. Ὁρῶ γῆν πολλὴν καὶ \* λίμνην τινὰ μεγάλην περιερέουσιν, καὶ ὄρη, καὶ ποταμούς, τῷ Κωκυτῇ, καὶ Πυριφλεγέθονι<sup>Θ</sup> μείζοντας· καὶ ἀνθρώπους πάνυ σμικροὺς, καὶ τινὰς φωλεὰς αὐτῶν. ἘΡΜ. Πόλεις ἐκτεταταὶ εἰσιν, ὅς φωλεὰς εἶναι νομίζεις. ΧΑΡ. Οἶσθα, ὦ Ἑρμῆ, ὡς ἐδὲν ἡμῖν πέπρακται; ἀλλὰ μάτην τὸν Παρυσσὸν αὐτῇ Καταλία, καὶ τὴν Οἶτην, καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν. ἘΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τῷ ὑψηλῷ ὄρῳ. Ἐβελόμην δὲ εἰ πόλεις, καὶ ὄρη αὐτὰ μόνον, ὥσπερ ἐν γεοφαῖς ὄρεσιν, ἀλλὰ τῶν ἀνθρώπων αὐτῶν, καὶ αἱ περάτισται, καὶ οἷα λέγουσιν, ὥσπερ ὅτε με τὸ πρῶτον ἐνυχίων εἶδες γελῶντα, καὶ ἤρην με, ὅ, τι γελῶν. Ἀκῆσας γὰρ τιν<sup>Θ</sup> ἥσθην ἐς ὑπερβολήν. ἘΡΜ. Τί δὲ τῷτ' ἦ; ΧΑΡ. Ἐπὶ δειπνὸν οἶμαι κληθεὶς ὑπὸ τιν<sup>Θ</sup> τῶν φίλων, “Ἐς τὴν ὑπεραίαν “ μάλιστα ἦξω.” ἔφη, καὶ μετὰ λέγουσι<sup>Θ</sup> ἀπὸ τῷ τίγυρι<sup>5</sup> κίραμιν ἐπιπισθῆσα, ἐκ οἷδ' ὅτε κινήσαντι<sup>Θ</sup>, ἀπέκλινεν αὐτόν. Ἐγέλασα ἔν ἐκ ἐπιλείσαντι<sup>Θ</sup> τὴν ὑπόσχισιν. Ἐοικα δὲ καὶ νῦν ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέπομαι καὶ ἀκούομαι. ἘΡΜ. Ἐχ' ἀτρείμας· καὶ τῷτο γὰρ ἐγὼ εἰσσομαί σοι, καὶ ὀξυτερὰς αἰσῶν ἐν βραχεῖ ἀποφανῶ, παρ' Ὀμή-20 ρου τινὰ καὶ πρὸς τῷτο ἐπιδὼν λαβών. Καί περ δὲν εἶπω τὰ ἔπη, μέμνησο μηκέτι ἀμεινωτῆριν, ἀλλὰ σαφῶς πάντα ὄρεσιν. ΧΑΡ. Λέγει μόνον. ἘΡΜ.

Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλιν ἢ πρὶν ἐπῆιν,

Ὅφρ' εὖ γινώσκῃς ἡμῖν θεὸν ἠδὲ καὶ ἄνδρα.

25

ΧΑΡ. Τί εἰσιν; ἘΡΜ. Ἦδη ὄρεσ; ΧΑΡ. Ὑπερφυῶς γε. Τυφλὸς δὲ Λυγκεὺς ἐκτετατῶν, ὡς πρὸς ἐμέ· ὥστε σὺ τὸ ἐπὶ τῷτῳ προδίδασκέ με, καὶ ἀποκρίνῃς ἐρωτῶντι. Ἀλλὰ βέλεις κατὰ τὸν Ὀμηρον καὶ γὰρ ἔρωμαί σοι, ὡς μάθῃς ἐδ' αὐτὸν ἀμελεῖ ὅτι με τῶν Ὀμήρων; ἘΡΜ. Καὶ πόθεν σὺ ἔχεις τι<sup>30</sup> τῶν ἐκείνου εἰδέναι, ναύτης αἰεὶ καὶ πρόσκοπ<sup>Θ</sup> ὢν; ΧΑΡ. Ὁρεῖς; οἰκιστικὸν τῷτο ἐς τὴν τέχνην· ἐγὼ δὲ ὁπότε διεπόρθευον αὐτὸν ἀποθανόντα, πολλὰ ῥαψωδῶντι<sup>Θ</sup> ἀκῆσας, ἐνίων ἔτι μέμνημαι. Καὶ τοι χειμῶν ἡμᾶς εἰ μικρὸς τότε κατέλαβεν. Ἐπεὶ γὰρ ἤρξατο ἄδειν εἰ πάνυ αἰσιόον τινα<sup>35</sup>

\* λίμνην τινὰ.] Charon, very naturally, calls the whole Ocean a Kind of a Lake, because he never had seen any larger Extent of Water than that

of the Stygian Lake, or the other Rivers of Hell. They were, in all, six — Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.



ᾧδὴν τοῖς πλέεσιν, “ \* Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νε-  
“ φίλας, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνῃν τινὰ  
“ ἐμβάλων

\* Ὡς ὁ Ποσειδῶν, &c.] I can make little Sense of this Language down to ναῦν, inclusive, as it stands, both here, and in the best Editions: For the third καὶ downward, instead of coupling a Verb to what goes before, as the former καὶ's have done, unnaturally subjoins the Participle κυκλῶν to θυέλλας ὠρόθυε; so that κυκλῶν is not only absurdly used, in that Respect, but also made a Nominative Case, to which there is no Verb, in the Sentence, either expressed, or understood. To this is added the Inconsistency of making ὑπὸ τῶν ἐπῶν to depend upon κυκλῶν, while κυκλῶν is referred to Ποσειδῶν above, as if Neptune had confused the Sea with the Verses spoken by Homer.—The Reading κυκλῶν ἐκύκησε, and Understanding ὑπὸ τῶν ἐπῶν, as following ἐμπιστῶν in the Sense, would make just Language and Sense of the Whole. Yet, I fear, that would be doing too great a Violence to the Text, because the Alteration, from κυκλῶν to ἐκύκησε, would be taking too much Liberty. But, by throwing the Parts of the Sentence into the following Form, which I have presumed to follow, in my Translation, I find they will make both Sense and Grammar, without altering one Word: Which makes it, in some Sort, probable, that they might have been misplaced, in the Transcribing. I, therefore,

read it thus: Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφίλας, καὶ πάσας τὰς θυέλλας ὠρόθυε, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνῃν τινὰ ἐμβάλων τὴν τρίαυαν, καὶ ἄλλα πολλὰ κυκλῶν τὴν θάλασσαν· ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνόφῳ ἐμπιστῶν, ὀλίγη δεινὴ περιέτρεψεν ἡμῖν τὴν ναῦν. O! which, see my Translation. And I am the more induced to think, this might have been the original Position of the Text, because it makes the several Incidents to follow one another, in the Order of Nature; for it puts the Gathering of the Clouds, first; next to that, the Raising of the Storms; and, then, the Confusion of the Sea. But, lest I should seem to have gone too far, not only in altering the Position, but also in substituting my own Translation, I shall, for the Reader's Satisfaction, here, set down the vulgar Translation of the whole Period, Word for Word; which is as follows:—“ Etenim, “ postquam cantilenam quam-  
“ dam navigantibus non ad-  
“ modum prosperam neque  
“ salutarem fuisset auspicatus,  
“ carminum vi impulsus Nep-  
“ tunus, & nubes convocavit,  
“ atque tridente velut torynā  
“ (instrumento, quo in olla a-  
“ liquid teritur & agitur in-  
“ ter coquendum) injecto, cum  
“ fluctuum procellas excitavit,  
“ tum aliis multis turbis uni-  
“ versum miscebat mare, adeo  
“ ut



“ ἐμβαλὼν τὴν τρίαιναν, καὶ πάσας τὰς θυέλλας ὠρόθυε,  
 “ καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν,” ὑπὸ τῶν ἐπῶν,  
 χιμαιῶν ἄφω καὶ γνόφῳ ἐμπιστῶν, ὀλίγη δὲ περὶ τρεῖς  
 ἡμῖν τὴν ναῦν. Ὅτε περ καὶ ναυιάσας ἐκείνῳ ἀπήμισε  
 τῶν ῥαψωδιῶν τὰς πολλὰς \* αὐτῇ Σκύλλῃ, καὶ Χαρυβδί, 5  
 καὶ Κύκλωπι. ἘΡΜ. Οὐ χαλεπὸν ἔν ἢν ἐκ τοσούτου ἐμέτε  
 ὀλίγα † γῶν διαφυλάττειν.

ΧΑΡ. Εἰπὲ γάρ μοι·

Τίς γὰρ ὁδὸς ἐστὶ πάχις ἀνὴρ ἡς τι μέγας τι,

Ἐξοχῶ ἀνθρώπων κεφαλὴν ἢδ' εὐρέας ὤμους ;

10

ἘΡΜ. Μίλων ἔστ' ὁ ἐκ Κρότωνος ἀθλητής. Ἐπικροτῶ-  
 σι δ' αὐτῶ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμην φέρει διὰ  
 τῆ γαδίας μέσση. ΧΑΡ. Καὶ πόσω δικαιότερον ἂν ἐμὲ, ὃ  
 Ἐρμῇ, ἐπαινοῖεν, ὃς αὐτόν σοι τὸν Μίλωνα μὲν ὀλίγον ξυλ-  
 λαβὼν ἐνθήσομαι εἰς τὸ σκαφίδιον, ὅποτεν ἤκη πρὸς ἡμᾶς 15  
 ὑπὸ τῆ ἀμαχολίᾳ τῶν ἀνταγωνιστῶν καταπαλαισθεὶς τῆ  
 θανάτου, μηδὲ ξυνεῖς ὅπως αὐτὸν ὑποσκελίζει. Κατὰ οἰ-  
 μωξίαι ἡμῖν δηλαδὴ μισνημένῳ τῶν γειφάνων τέτων, καὶ  
 τῆ κρότου. Νῦν δὲ μέγα φρονεῖ θαυμαζόμενος περὶ τῆ τῆ  
 ταύρου φορεᾶς. Τί ἔν οἰηθώμεν ; Ἄρα † ἐλπίζειν αὐτὸν ἥ καὶ 20  
 τιθηξέσθαι ποῖς ; ἘΡΜ. Πόθεν ἐκείνῳ θανάτου τῶν μνη-  
 μοσύνην ἂν ἐν ἀκμῇ τοσαύτῃ ; ΧΑΡ. Ἐὰ τῷτον ἔκ εἰς  
 μακρὰν γέλωτα ἡμῖν παρξέξοιτα, ὅποτ' ἂν πλὴν, μηδὲ ἐμ-  
 πίδα, ἔχ ὅπως ταῦρον ἐτι ἄρασθαι δυνάμην.

“ ut parum abfuerat, quin  
 “ tempestas, quæ unà cum  
 “ densa caligine imminebat,  
 “ navem nobis subvertisset.”—  
 The *English* Translation, by  
 Mr *Casbini*, runs much in the  
 same wide Way.

\* αὐτῇ Σκύλλῃ, &c.] Per-  
 haps, the Meaning is, “ that  
 “ he vomited out many of his  
 “ Rhapsodies along with Scylla  
 “ and Charybdis, &c.” that is,  
 “ along with his Descriptions  
 “ of these;” which Meaning  
 I prefer.

† γῶν.] Though this Parti-  
 cle be, in the best Editions,  
 yet I see no Use of it, here,

since ἔν goes a little before.

† ἐλπίζειν.] *Stephanus* shews,  
 that ἐλπίζω is sometimes taken,  
 in *malam Partem*, as in this  
 Place. And the Figure Cata-  
 chrefis warrants it.

ἥ καὶ.] This Particle, here,  
 seems very odd. I know not,  
 how it comes in, except by un-  
 derstanding the Sentence thus :  
 “ Is it, that he expects to die  
 “ also ? [That is] Must we  
 “ think, that he expects to be,  
 “ at any Time, concerned with  
 “ Death too, as he is, at pre-  
 “ sent, engaged in the Affairs  
 “ of this Life ?”



5. Σὺ δέ μοι ἐκεῖνο εἰπὲ, Τίς τε ἄρ' ὁδ' ἄλλοι οὐ σιμ-  
 ἰδὸς αἰνῆς; ἔχ' Ἑλλήν' ὡς ἔοικεν, ἀπὸ γυνὴ τῆς γολῆς. ἘΡΜ.  
 Κῦρος, ὦ Χάρον, ὁ Καμβύσης, ὃς τὴν ἀρχὴν πάλαι Μή-  
 δων ἱχθύων, νῦν Περσῶν ἤδη ἐποίησιν εἶναι. Καὶ Ἀσ-  
 5 συρίων ἐναγχοῦ ἔτ' ἐκράτησε, καὶ Βαβυλῶνα παρεστήσατο  
 καὶ νῦν ἐλασιόησι ἐπὶ Λυδίας ἔοικεν, ὡς καθελὼν τὸν Κροῖ-  
 σον, ἄρχοι ἀπάντων. ΧΑΡ. Ὁ Κροῖσος δὲ πῶ ποῖε κα-  
 κεινός ἐστιν; ἘΡΜ. Ἐκεῖσε ἀπόβλεψον εἰς τὴν μεγάλην  
 ἀκρόπολιν τὴν τὸ τριπλὴν τεῖχος. Σάρδεις ἐκεῖναι. Καὶ  
 10 τὸν Κροῖσον αὐτὸν ὁρᾷς ἤδη ἐπὶ κλίνης χρυσῆς καθήμε-  
 νοι, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενοι; βέλει ἀκέσσωμεν  
 αὐτῶν ὅ, τι καὶ λέγῃσι; ΧΑΡ. Πάνυ μὲν ἔν.—ΚΡΟΙΣ.  
 “Ὡ ξέε' Ἀθηναῖε (εἶδες γάρ με τὸν πλεῖστον, καὶ τὸς θη-  
 “σαυρῆς, καὶ ὅσος ἄσημος χρυσός ἐστιν ἡμῖν, καὶ τὴν ἄλλην  
 15 “πολυτέλειαν) εἰπέ μοι τίνα ἡγῇ τῶν πάντων ἀνθρώπων  
 “εὐδαιμονέστατον εἶναι.” ΧΑΡ. Τί ἄρα ὁ Σόλων ἐρεῖ;  
 ἘΡΜ. Θάρρει. Οὐδὲν ἀγενὲς, ὦ Χάρον. ΣΟΛ. “Ὡ  
 “Κροῖτε, ὀλίγοι μὲν εὐδαιμονες. Ἐγὼ δὲ ὦν οἶδα, Κλέ-  
 “οῖν, καὶ Βιτωνα ἡγεῖμαι εὐδαιμονεστάτης γενέσθαι, τὸς  
 20 “τῆς ἱερείας παῖδας.” ΧΑΡ. Τῆς Ἀργυθέην φησὶν ἔτ',  
 τὸς ἅμα πρῶτῃ ἀποθανόντας, ἐπὶ τὴν μητέρα ὑποδύντες  
 εἰλκυσαν ἐπὶ τῆς ἀπῆνης ἄχρῃ πρὸς τὸ ἱερόν. ΚΡΟΙΣ.  
 “Ἐγὼ. Ἐχέτωσαν τὰ πρῶτα ἐκεῖνοι τῆς εὐδαιμονίας.  
 “Ὁ δεύτερος δὲ τίς ἂν εἴη; ΣΟΛ. Τέλλος ὁ Ἀθηναῖος,  
 25 “ὃς εὐ τε εἶβω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ.  
 “Ἐγὼ δὲ, κάταρμα, εἰ σοι δοκῶ εὐδαίμων εἶναι; ΣΟΛ.  
 “Οὐδέπω οἶδα, Κροῖτε, ἢ μὴ πρὸς τὸ τέλος ἀφίκη τῷ  
 “βίῳ· ὁ γὰρ θάνατος ἀκριβὲς ἔλεγχος τῶν τοιούτων, καὶ τὸ  
 “ἄχρῃ πρὸς τὸ τέρμα εὐδαιμόνως διαβῶναι.” ΧΑΡ. Κάλ-  
 30 λιστα, ὦ Σόλων, ὅτι ἡμῶν ἐκ ἐπιτέλεισαι, \* ἀλλὰ τὸ πορ-

\* ἀλλὰ τὸ πορθμεῖον,  
 &c.] It seems to me strange  
 Language to say, “That the  
 “Boat should be the Judg-  
 “ment.” Nay, I doubt but it  
 is Nonsense. Therefore, κρίσις  
 must, here, signify κριτήριον,  
 “that by which we can form  
 “a true Judgment of any  
 “Thing,” which I mean by  
 Examen, in my Translation;  
 though it is much to be doubt-

ed, whether κρίσις hath ever,  
 elsewhere, been taken, even in  
 this Sense. Grævius renders  
 the Whole, thus: “Sed cym-  
 “bam ipsam existimas esse ubi  
 “de talibus judicium fieri ne-  
 “cesse sit.” But how can  
 κρίσις signify, in his Way,  
 “Locus ubi judicium fieri  
 “possit,” without straining it  
 very hard?



Θμεῖον αὐτὸ ἀξιοῖς γενέσθαι τὴν περὶ τῶν τοιούτων κρί-  
σιν.

6. Ἀλλὰ τίνας ἐκείνης ὁ Κροῖσος ἐκπέμπει ; ἢ τί καὶ  
ἐπὶ τῶν ὥμων φέρεσι ; ΕΡΜ. Πλίνθος τῷ Πυθίῳ χρυσᾶς  
ἀναλίσθαι, μισθὸν τῶν χρησμῶν, \* ὅφ' ὧν καὶ ἀπολείται 5  
μικρὸν ὑστερον. Φιλόμαυρις δὲ ἀνῆρ ἐκτόπως. ΧΑΡ. Ἐκεῖ-  
νο γὰρ ἐστὶν ὁ χρυσὸς τὸ λαμπρὸν, ὃ ἀποσείλκει τὸ ὑπὸ χροῦ  
μετ' ἐρυθρήματος· νῦν γὰρ πρῶτον εἶδον, ἀκύναι αἰεῖ. ΕΡΜ.  
Ἐκεῖνο, ὃ Χάρων, τὸ αἰοῖδιμον ὄνομα, καὶ περιμάχηλον.  
ΧΑΡ. Καὶ μὴν εἴω ὅρῳ ἔ, τι ἀγαθὸν αὐτῷ πρόσσειν, εἰ 10  
μὴ ἄρα τῷτο μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό.  
ΕΡΜ. Οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τῷτο, καὶ ἐπιβουλαί,  
καὶ ληστῆρια, καὶ ἐπιτορκίαι, καὶ φόνοι, καὶ δεσμά, καὶ πλῆθος  
μακρὸς, καὶ ἐμπορίαι, καὶ δουλείαι. ΧΑΡ. Διὰ τῷτο, ὃ  
Ἑρμῇ, τὸ μὴ πολὺ τῷ χαλκῷ διαφέρων ; οἶδα γὰρ τὸν 15  
χαλκόν, ὅσον ὡς οἶσθα παρὰ τῶν καταπλήοντων ἐκάστη  
ἐκλέγων. ΕΡΜ. Ναί. Ἀλλ' ὁ χαλκὸς μὲν πολὺς· ὥς ἔ  
παῖν σπυδαῖ· τὰ ὑπ' αὐτῶν· τῷτον δὲ ὀλίγον ἐκ πολλῶν τῷ  
βαθεῖ οἱ μεταλλεύοντες ἀνορύττουσιν. Πλὴν, ἀλλ' ἐκ τῆς  
γῆς, καὶ ἔθ'· ὥσπερ ὁ μόλις ἔθ'· καὶ τάλλα. ΧΑΡ. Δεῖ 20  
τὴν τινα λέγεις τῶν ἀνθρώπων τὴν ἰσχυρίαν, οἱ τοσούτων  
ἐρωτα ἐρωσιν, ὡς ἔθ'· καὶ βαρέως κλήμαί·. ΕΡΜ. Ἀλλ'  
ἔ Σόλων γε ἐκεῖν'· ὃ Χάρων, ἐρᾶν αὐτῷ φαίνεται, ὡς ὅρῳ.  
Καταγελαῖ γὰρ τῷ Κροίσῳ καὶ τῆς μεγαλαυχίας τῷ βαρ-  
βάρῳ. Καὶ μοι δοκεῖν ἔρεσθαι τι βέλεια αὐτόν. Ἐπα-25  
κωσμεν ἔν.

“ 7. ΣΟΛ. Εἰπέ μοι, ὃ Κροῖσε, οἷε γὰρ τι δεῖσθαι  
“ τῶν πλίνθων τῶν τὸν Πυθιον ; ΚΡΟΙΣ. Νὴ Δί' ἔ  
“ γὰρ ἐστὶν αὐτῷ ἐν Δελφοῖς ἀνάθημα ἔδεν τοιούτων. ΣΟΛ.

\* ὅφ' ὧν καὶ ἀπολείται ]  
I know not, how these Oracles  
could distress Cræsus, except it  
was by giving him Hopes, or  
Assurances, that no Attempt  
upon him, or his Kingdoms,  
should succeed : And, no Doubt,  
but that, by such Suggestions,  
they often flattered Kings, who  
sent them great Presents.—  
Here also, καὶ ἄνδρες ὁδῶν : And,  
perhaps, here too, the Meaning  
is, “ That these Oracles not

“ only engage him, at pre-  
“ sent, but shall, also, be the  
“ Cause of his Death, by  
“ making him too secure.”  
Or, perhaps, rather, thus, “ He  
“ hath lost his Gold by these  
“ Oracles, and, in a little Time,  
“ he shall, also, lose his Life  
“ by them.”

† ἀβελτερίαν.] Ἀβέλτερος  
[i. e. τὸ βέλτερον five βελ-  
τίον μὴ γιγνώσκων] signifies a  
Fool. Steph.

“ Οὐκ ἔν



- “ Οὐκ ἔν μακάριον οἶε τὸν Θεὸν ἀποφαίνειν, εἰ κήσαιτο  
 “ ἐν τοῖς ἄλλοις, καὶ πλίνθες χρυσᾶς; ΚΡΟΙΣ. Πῶς γὰρ  
 “ ἔ; ΣΟΛ. Πελλήν μοι λέγεις, ὦ Κροῖστε, περὶαν ἐν τῷ  
 “ ἔρανῳ, εἰ ἐκ Λυδίας † μεταγέλλισθαι τὸ χρυσίον διή-  
 “ σαι αὐτὲς, ἢ ἐπιθυμήσωσι. ΚΡΟΙΣ. Πῦ γὰρ τοσούτῳ  
 “ ἂν γένοιτο χρυσὸς ὅσῳ παρ’ ἡμῖν; ΣΟΛ. Εἰπέ μοι,  
 “ σίδηρῳ δὲ φίλει ἐν Λυδίᾳ; ΚΡΟΙΣ. Οὐ πάνυ τι.  
 “ ΣΟΛ. Τῷ βελτίονῳ ἄρα ἐνδεῖς ἔστε. ΚΡΟΙΣ. Πῶς ἀ-  
 “ μείνων ὁ σίδηρος χρυσίῳ; ΣΟΛ. † Ἦν ἀποκρίνη μηδὲν  
 “ ἀγανακτῶν, μάθοις ἂν. ΚΡΟΙΣ. Ἐρώτα, ὦ Σόλον.  
 “ ΣΟΛ. Πότερον, ἀμείνεις, οἱ σώζοντες τινες, ἢ οἱ σωζό-  
 “ μενοι πρὸς αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδὴ. ΣΟΛ.  
 “ Ἀρ’ ἔν ἡ Κῦρος, ὡς λογοποιοῦσιν τινες, ἐπὶ Λυδοῖς,  
 “ χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ γεραιῷ, ἢ ὁ σίδηρος  
 “ ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὁ σίδηρος δηλαδὴ. ΣΟΛ.  
 “ Καὶ εἴγε μὴ τῷτον παρασκευάσαι, οἷχοις ἂν σοι ὁ  
 “ χρυσὸς ἐς Πέρτας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφήμει,  
 “ ὦ ἀνδρῶπι. ΣΟΛ. Μὴ γένοιτο μὲν ἔν ἔτω ταῦτα.  
 “ Φαίη δὲ ἔν ἀμείνω τὸν σίδηρον ὁμολογᾶν. ΚΡΟΙΣ. Οὐκ-  
 “ ἔν καὶ τῷ Θεῷ κελύεις σιδηρᾶς πλίνθες ἀναλιδίναί με,  
 “ τὸν δὲ χρυσὸν ὀπίσω αὐτῶν ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σι-  
 “ δῆρ’ ἐκεῖνός γε δεήσει· ἀλλ’ ἦν τε χαλκὸν, ἦν τε χρυ-  
 “ σὸν ἀναθῆς, ἄλλοις μὲν ποιεῖ κτῆμα καὶ ἔρμαιον ἔση ἀνα-  
 “ τεθεικώς, Φωκεῦσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ  
 “ τινι τυράνῳ ληστῇ· τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυ-  
 “ σοποιῶν. ΚΡΟΙΣ. Αἰεὶ σύ με τῷ πλεόνῳ προσπολεμῆς,  
 “ καὶ φθορεῖς.” ἘΡΜ. Οὐ φέρεται ὁ Λυδὸς, ὦ Χάρων, τὴν  
 “ παρρησίαν καὶ τὴν ἀλήθειαν τῶν λόγων· ἀλλὰ ξένον αὐτῷ  
 “ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος ἐχ’ ὑποπλήσσω, τὸ δὲ  
 “ \* παριστάμενον ἐλευθέρως λέγων. Μενήσεσθαι δ’ ἔν μικρὸν  
 “ ὕστερον τῷ Σόλωνος, ὅταν αὐτὸν δὴ ἀλόντα ἐπὶ τὴν πυρᾶν  
 “ ὑπὸ τῷ Κύρῳ ἀναχθῇ· ἤκουσα γὰρ τῆς Κλωθῆς πρῶτον  
 “ ἀναγινωσκούσης τὰ ἐκάστῳ ἐπιεικλωσμένα. Ἐν οἷς καὶ ταῦτ’  
 “ ἐγγράφω, “ Κροῖστον μὲν ἀλῶναι ὑπὸ Κύρῳ, Κύρῳ δὲ αὐ-  
 “ 35 “ τὸν ὑπ’ ἐκείνησιν τῆς Μασσαγέτιδος ἀποθανεῖν.” Ὁρᾶς

† μεταγέλλισθαι.] Mit-  
tere-qui-advebant. Steph.

† Ἦν ἀποκρίνη.] If you  
would argue. See the Notes  
upon Dial. xxxi.

\* παριστάμενον.] Ut pa-  
risce dicatur pro in mentem  
venire, ita παριστάμενος pro men-  
ti alicujus indere. Steph.



τὴν Σκυθίδα τὴν ἐπὶ τῷ ἵππῳ τῷ λευκῷ ἐξελαύνουσαν ;  
 ΧΑΡ. Νὴ Δία. ἘΡΜ. Τώμυρις ἐκείνη ἐστὶ. καὶ τὴν κε-  
 φαλήν γε ἀπολειμῆσα τῷ Κύρῳ αὐτῇ ἐς ἄσκον ἐμβάλει πλῆ-  
 ρη αἵματος. Ὁρᾷς δὲ καὶ τὸν υἱὸν αὐτῆς τὸν νεανίσκον ;  
 Καμδύσης ἐκείνός ἐστιν. Οὗτος βασιλεύσει μετὰ τὸν πα- 5  
 τέρα, καὶ μυρία \* σφαλεῖς ἐν τε Λιβύῃ καὶ Αἰθιοπία, τὸ  
 τελευταῖον μανεῖς ἀποθάνειται, ἀποκλείνας τὸν Ἄπιν. ΧΑΡ.  
 Ὡς πολλὰ γέλως. Ἀλλὰ νῦν τίς ἂν αὐτὰς προσδέψῃεν  
 ἕτως ὑπερφρονῆναι τῶν ἄλλων ; ἢ τίς ἂν πιστεύσειν, ὥς  
 μετ' ὀλίγον ἕτος μὲν αἰχμάλως ἔσται, ἕτος δὲ τὴν κεφα- 10  
 λὴν ἔξει ἐν ἄσκῳ αἷματος ;

8. Ἐκεῖνος δὲ τίς ἐστιν, ὃ Ἐρμῆ, ὃ τὴν πορφυρεὰν ἐφι-  
 γρίδα ἐμπεπορημένος, ὃ τὸ διάδημα, ὃ τὸν δακτύλιον ὃ  
 μάγειρος ἀναδίδωσι τὸν ἰχθὺν ἀναλειμών,

Νήσω ἐν ἀμφιρύτῃ, βασιλεὺς δὲ τίς εὐχεται εἶναι ; 15  
 ἘΡΜ. Εὐγε † παρωδεῖς, ὃ Χάρων ἄλλα † Πολυκράτην  
 ὁρᾷς τῶν Σαρμίων τύραννον εὐδαίμονα οἰόμενον εἶναι. Ἀτὰρ  
 καὶ ἕτος αὐτὸς ὑπὸ τῷ παρῆντος οἰκέτω Μαιανδρίῃ προ-  
 δοθεῖς Ὀροίτῃ τῇ σαφράπῃ, || ἀνασκολοπισθήσεται, ἄθλιος.

\* σφαλεῖς.] Properly, *trip-  
 ped up*. Hence, it is used to  
 signify a Person *overthrown in  
 his Projects*. I, therefore, ren-  
 der it, *inceptis-frustratus*. The  
 Part of *Cambyses's* History, here  
 alluded to, is that of his having,  
 first, destroyed the Temple of  
*Apis*, and the other *Ægyptian*  
 Gods, and, then, sent a great  
 Army to *Libya*, to demolish the  
 famous Temple of *Ammon* ;  
 which Army was intirely lost,  
 in the sandy Deserts of that  
 Country, by which, he was  
 σφαλεῖς, *overthrown in his Pro-  
 jects*. See *Herod. Lib. ii.* and  
*Justin, Lib. i.*

† παρωδεῖς.] *Παρωδεῶν*  
 signifies to *make Verses*, in *Mi-  
 mickry* of another Man's, for the  
 Sake of *Humour*, which is what  
 we call *Burlesquing*. So (as *Steph-  
 anus* shews) the first Line of  
*Homer's Odyssey* hath, from

\* Ἀνδρά μοι ἔνεπε μῦσα  
 πολύτροπον, —  
 been *burlesqued* to

\* Ἀνδρά μοι ἔνεπε μῦσα  
 πολυκροτος, —  
*πολύτροπος* signifying, *much  
 versed in the Knowledge of the  
 World*; but *πολύκροτος*, *much  
 clapped, or applauded*. — The  
*Burlesque* in *Νήσω ἐν ἀμφιρύτῃ*  
 — *βασιλεὺς δὲ τίς εὐχεται*  
*εἶναι*, seems to me to consist in  
*Charon's* Patching up an entire  
 Verse, in *Homer's* Style and  
 Manner, by joining two Scraps  
 of *Homer's* own Poetry.

† Πολυκράτην.] See the  
 Note to *Πολυκράτης*, in *Dial.*  
 xxxii.

|| ἀνασκολοπισθήσεται.]  
*Palo-infusus-colletur. Steph.*



ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τῷ χρόνῳ. Καὶ ταῦτα γὰρ τῆς Κλωθῆς ἐπήκησα. ΧΑΡ. Εὐγε, ὦ Κλωθοῦ γυνικῶς καὶ αὐτῆς, ὥ βελτίστη, καὶ τὰς κεφαλὰς ἀπότιμι, καὶ ἀνασκολόπιζε, ὡς εἰδῶσιν ἄνθρωποι ὅτις. Ἐν τούτῳ δὲ 5 ἐπαίρεσθαι, ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπιεσμένοι. Ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν ἐν τῷ σκαφιδίῳ. μήτε πορφυρίδα, μήτε τιάραν, ἡ κλίην χρυσὴν κομίζουσας.

9. ἘΡΜ. Καὶ τὰ μὲν τούτων ὧδε ἔξει.—Τὴν δὲ πλεθύν, 10 ὦ Χάρων, ὁρᾷς, τὴς πλεονίας αὐτῶν, τὴς πολυεμῆλιας, τὴς δικαζομένης, τὴς γεωργῆλιας, τὴς δανειζούσας, τὴς προσαιτῆλιας; ΧΑΡ. Ὁρῶ ποικίλην τινὰ τύρεθιν, καὶ μετὸν ταραχῆς τὸν βίον, καὶ τὰς δὲ πόλεις γε αὐτῶν εἰκυίας τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν \* ἰδίον τι κέντρον ἔχει, καὶ τὸν 15 πλεσίον κενεῖ. Ὀλίγοι δὲ τινες ὥσπερ σφῆκες ἄγρῳσι, καὶ φέρουσι τὸν † ὑποδείξερον. Ὁ δὲ περιπελόμενος αὐτῆς ἐκ τ' ἀφανῆς ἔστω ὅχλος, τίνες εἰσὶν; ἘΡΜ. Ἐλπίδες, ὦ Χάρων, καὶ δέμαλα, καὶ ἄνοιαι, καὶ ἡδοναί, καὶ φιλαργυρίαι, καὶ ὄργαι, καὶ μισθ, καὶ τὰ τοιαῦτα. Τούτων δὲ ἡ ἄγνοια 20 μὲν κάτω ξυναναμέμικται αὐτοῖς, καὶ ξυμπολιτεύεται γε νῆ Δία, καὶ τὸ μῖστος, καὶ ἡ ὄργη, καὶ ζηλοτυπία, καὶ ἀμαθία, καὶ ἀπορία, καὶ φιλαργυρία. Ὁ φόβος δὲ καὶ ἐλπίδες ὑπεράνω πείλομενοι, ὃ μὲν ἐμπύπλων, ἐκπλήττει ἐνιότε, καὶ ὑποπτήσσειν ποιεῖ· αἰδ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρῆμεναι, 25 ὅπότε ἂν μάλισα οἴηται τις ἐπιλήψισθαι αὐτῶν, ἀναπτάμεναι οἰχοῖται, κεχρηότας αὐτῆς ἀπολιπῆσαι· ὅπερ καὶ τὸν Τάλλαλον κάτω πάσχοιλα ὁρᾷς ὑπὸ τῷ ὕδαλι. Ἦν δ' ἀτενίσσης, καλῶφει καὶ μοίρας ἄνω ἐπικλωθῆσας ἐκάστω τὸν † ἄτρακτον, ἀφ' ὃ ἡρῆσθαι ξυμβέβηκεν ἅπαντας ἐκ λιπ-

δὲ πόλεις σμήνεσιν εἰκυίας.]  
The Meaning is, that the People of the Cities are like Swarms of Bees.

\* ἰδίον τι κέντρον.] Some peculiar Sting; by which is meant, that particular Way each Man hath in hurting his Neighbour, such as by Fraud, Treachery, or Murder, &c. For Men's different Dispositions direct them to different Ways of being wicked.

† ὑποδείξερον.] *Debiliorem*: Ab ὑποδεόμαι, ego. Steph.

† ἄτρακτον.] Not the Distaff, as some are apt to think, but the Spindle.

— *teretem versabat pollice fustum.* Ovid. and  
— *Dixerunt, Currite, fufis.* Virg.

Which cannot agree to Distaffs, that are always fixed, having whatever is to be spun tied upon them.



τῶν νημάτων Ὁρᾶς καθάπερ ἀράχινά τινα καταβαίνοισα  
ἐφ' ἑκαστον ἀπὸ τῶν ἀτράκτων; ΧΑΡ. Ὁρᾶ πάνυ λεπτὸν  
ἐκαστῷ νῆμα ἐπιτεπλεγμένον γε τὰ πολλὰ· τῆτο μὲν ἐκείνῳ,  
ἐκεῖνο δὲ ἄλλῳ. ἘΡΜ. Εἰκότως, ὦ Πορθμεῦ· εἴμαρται  
γὰρ ἐκείνῳ μὲν ὑπὸ τέτῳ φονευθῆναι, τέτῳ δὲ ὑπ' ἄλλῳ 5  
καὶ κληρονομήσαι γε τῆτον μὲν ἐκεῖνα, ὅτε ἂν ἡ μικρότερον  
τὸ νῆμα· ἐκεῖνον δ' αὖ τέτῳ· τοιόνδε γάρ τι ἡ \* ἐπιπλοκή  
δηλοῖ. Ὁρᾶς δ' ἔν ὑπὸ λεπτῷ κρεμαμένῃς ἀπανίας; καὶ †  
ἔτῳ μὲν ἀνασπασθεῖς ἄνω μελιώρῳ ἐστὶ, καὶ μετὰ μικρὸν  
καταπιστῶν, ἀπορῥαγέλλῳ τῇ λίνῃ, ἐπειδὰν μηκέτι ἀνέχῃ 10  
πρὸς τὸ βάρῳ, μέγαν τὸν ψόφον ἐργάσειται· ἔτῳ δὲ  
ὀλίγον ἀπὸ γῆς αἰωρῶμενῳ, ἣν καὶ πείσῃ, ἀψοφῆνι κεί-  
σειται, μόγις καὶ τοῖς γείτοσιν ἐξακυσθῆναι τῇ πλώματι.  
ΧΑΡ. Παγγέλοια ταῦτα, ὦ Ἐρμῆ.

10, ἘΡΜ. Καὶ μὴν εὖ εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν 15  
ὅπως ἐστὶ καταγέλασα, ὦ Χάρων· καὶ μάστιγα αἱ ἄγαν σπυ-  
δαὶ αὐτῶν, καὶ τὸ μελαξὺ τῶν ἐλπίδων εἰχισθαι, ἀναρ-  
πάσθαι γιγνομένης ὑπὸ τῇ βελτίστῃ θανάτῳ. Ἀγγελοὶ δὲ αὐ-  
τῷ, καὶ ὑπηρεταὶ μάλα πολλοὶ, ὡς ὁρᾶς, † ἡπίαλοι, καὶ  
πυρεῖοι, καὶ φθόαι, καὶ περιπνευμονίαι, καὶ ξίφη, καὶ λησῆ- 20  
ρια, καὶ κωπεία, καὶ δικασαί, καὶ τύραννοι, καὶ τέτων εὐδὲν  
ὅλως αὐτῆς εἰσέρχεσθαι, ἐς ἂν εὖ πράττωσιν. Ὅταν δὲ  
σφαλῶσι, πολὺ τὸ “Ὀτίτοσι,” καὶ “Αἱ αἱ,” καὶ “Ὡμοι  
“μοι.” Εἰ δ' εὐδὺς ἐκ ἀρχῆς ἐνέονεν ὅτι θνητοὶ τέ εἰσιν  
αὐτοῖς, καὶ ὀλίγον τῆτον χρόνον ἐπιδημήσαντες τῷ βίῳ, ἀπί- 25  
ασιν, ὥσπερ ἐξ ὀνείρατι, πάλιν ὑπὲρ γῆς ἀφέντες, ἔζων  
τε ἂν σοφρονέστερον, καὶ ἥτιον ἡνῶντο ἀποθανόντες· νῦν δὲ ἐς  
αἰὲ ἐλπίσαντες χρῆσθαι τοῖς παρῶσιν, ἐπειδὰν ἐπιστᾶς ὁ  
ὑπηρετῆς καλῇ, καὶ ἀπάγῃ, πειθήσας τῷ πυρεῖ, ἢ τῇ  
φθόῃ, ἀγανακτῶσι πρὸς τὴν ἀγωγὴν, ἢ πῶς προσδοκῇ 30  
σαντες ἀποσπασθῆσθαι αὐτῶν, || \*H, τί γὰρ ἐκ ἂν

\* ἐπιπλοκή.] I chuse to render this Word *Implexus*, the-Tying-on of the Threads upon the Heads of Mortals.

† ἔτος.] Meaning a *Great-Man*; whose *Death* (as we are apt to say) *makes a great Noise*.

‡ ἡπίαλοι.] *Quotidian A-gues*, in which (as I am well in-formed) the Heat instantly suc-

ceeds the Cold; but in which (according to *Stephanus*) the Heat and Cold are felt, at the same Time. Ab ἡπιος, *mitis*.

|| \*H, τι, &c.] This Sen-tence will prove obscure to Be-ginners, if they do not carefully observe the explanatory Words, in the *Transaction*.



ποιήσκειν ἐκεῖν, ὃ τὴν οἰκίαν σπαδῇ οἰκοδομώμενον, καὶ  
 τὰς ἐργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ μὲν, ἔξει τέλος  
 αὐτῷ, ὃ δὲ, ἄρτι ἐπιθεὶς τὸν ὄροφον, ἀπίοι, τῷ κληρο-  
 νόμῳ καλαλιπῶν ἀπολαύειν αὐτῆς, αὐτὸς μὴδὲ δειπνήσας  
 5 ἄβλιος ἐν αὐτῇ; Επεὶ οὖν μὲν γὰρ ὁ χαίρων, ὅτι ἄρξιναι  
 παῖδα ἔτεκεν αὐτῷ ἡ γυνή, καὶ φίλος διὰ τὸτο ἐστίν, καὶ  
 τένομα τῷ πατρὸς τιθέμενος, εἰ ἠπίσταιτο ὡς ἐπιλαίτης  
 γενόμενος ὁ παῖς τεθιγῆναι, ἄρα ἂν σοι δοκῇ χαίρειν ἐπ'  
 αὐτῷ γενομένῳ; ἀλλὰ τὸ αἶτιον, ὅτι τὸν μὲν εὐτυχῆσαι  
 10 ἐπὶ τῷ παιδί ἐκεῖνον ὁρᾷ, τὸν τῷ ἀθλητῇ πατέρα, τῷ  
 Ὀλύμπια νεικηκοτος· τὸν γείτονα δὲ τὸν ἐκπομίζοντα τὸ  
 παιδίον εἶχ' ὁρᾷ, ἐδὲ οἶδεν ἀφ' οἷας αὐτῷ πρόκης ἐκρέματο.  
 Τὰς μὲν γὰρ περὶ τῶν ὄρων διαφερομένης ὁρᾶς ὅσοι εἰσὶ, καὶ  
 τὰς ξυναγείρουσας τὰ χρήματα, εἴτα πρὶν ἀπολαῦσαι αὐ-  
 15 τῶν καλῶν, ὑφ' ὧν εἶπον, ἐπιόντων ἀγέλων τε καὶ ὑπη-  
 ρεῖων; ΧΑΡ. Ὅρῳ πάντα ταῦτα, καὶ πρὸς ἑμαυτὸν ἐγὼ  
 ἐνοῶ, τί τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον, ἢ τί ἐκεῖνό ἐστιν, ὃ  
 φερμενοὶ ἀγανακτῶσιν.

II. ΕΡΜ. Ἦν γὰρ τὰς βασιλείας ἴδη τις αὐτῶν, οἷπερ  
 20 εὐδαιμονισταὶ εἶναι δοκῶσιν, ἐξω τῇ ἀδελφείῳ, καὶ ὡς φησὶ,  
 ἀμφιβόλῃ τῆς τύχης, πλείων τῶν ἡδῶν τὰ ἀνιαρὰ εὐρήσει  
 προσοῖα αὐτοῖς, φόβος καὶ ταραχὴ, καὶ μῆση, καὶ ἰπτιθυ-  
 λας, καὶ ὄργαις, καὶ κυλακείας· τέτοις γὰρ ἀπαντὶς ξύνεισιν.  
 Ἐὼ πένθη, καὶ νόσους, καὶ \* πᾶθη, ἐξ ἰσολημίας δηλαδὴ  
 25 ἄρχοινα αὐτῶν, † ὅπερ δὲ τὰ τέτων πονηρὰ, λογίζεσθαι  
 καιρὸς

\* πᾶθη.] *Passions.*

† ὅπερ δὲ, &c.] I have en-  
 deavoured to render these Words,  
 down to εἰ, inclusive, accord-  
 ing to the generally received  
 Sense of them, being that of  
 the other *Translation*. But *Gro-  
 novius* translates them, thus:  
 "Quum, vel, ubi verò hæc  
 "sunt regum mala, opportu-  
 "num, vel, præstò est, collige-  
 "re, qualia sint privatorum."  
 And, indeed, it must be granted,  
 that ὅπερ most naturally and  
 strongly signifies "ubi," as δὲ

also doth "verò," and as  
 καιρὸς likewise doth "opportu-  
 "nitas." Nay, I greatly  
 doubt, whether, in any Au-  
 thor whatsoever, καιρὸς be used  
 to signify any Thing but "a  
 "seasonable Time," or, "the  
 "Opportunity of doing any  
 "Thing." But still, upon  
 these Considerations, I should  
 chuse to render it thus: "Ubi  
 "vero mala horum (*scil. re-  
 "gum*) sunt, ibi datur occasio  
 "colligendi qualia sint priva-  
 "torum." δὲ shews plainly,  
 that



καιρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη. ΚΑΡ. Ἐθέλω γὰρ σοι,  
 ὦ Ἑρμῆ, εἰπεῖν, ὅτινι εἰκέναι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ  
 ὁ βίῃ ἅπας αὐτῶν. Ἦδη ποτὶ πομφόλυγας ἐν ὑδασι  
 ἰθεάσω ὑπὸ κρητῶ τινι καλαρῆσθαι ἀνταμείνας; τὰς  
 φουσαλλίδας λέγω, ἀφ' ὧν ξυναγείρειαι ὁ ἀφρός. Ἐκείνων 5  
 τοῖνυν αἱ μὲν \* τινες μικραὶ εἰσι, καὶ αὐτίκα ἐκραιεῖται,  
 ἀπίσθησαν· αἱ δ' ἐπὶ πλείον διαρκῆσι, καὶ † προσχωρησῶν  
 αὐταῖς τῶν ἄλλων, αὐταὶ ὑπερφυσώμεναι εἰς μέγιστον ὄγκον  
 αἵρουσαι. Εἴτα μὲν τοὶ καίκειναι πάντως ἐξεργάζονται  
 ποτὶ· ἢ γὰρ οἷον ἄλλως γινέσθαι. Τὸτό ἐστιν ὁ ἀνθρώ- 10  
 πων βίῃ. Ἀπαντὲς ὑπὸ πνεύματι ἐμπεφυσημένοι, οἱ  
 μὲν μείζους, οἷδε ἐλάττους, καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι, καὶ  
 ὠκύμορον τὸ φύσημα, οἱ δὲ ἅμα τῷ ξυστῆναι ἐπαύσαιτο·  
 πᾶσι δ' ἔν ἀπορῆσθαι ἀναγκαῖον. ΕΡΜ. Οὐδὲν χεῖρον  
 σὺ τῷ Ὀμήρῳ εἰκασας, ὦ Χάρων, ὅς φύλλοις τὸ γένει αὐ- 15  
 τῶν ὁμοιοῖ.

12. ΚΑΡ. Καὶ τοιοῦτοι ὄντες, ὦ Ἑρμῆ, ὁρᾷς οἷα ποι-  
 ῶσι, καὶ ὡς φιλοτιμῆνται πρὸς ἀλλήλους ἀρχῶν πέρι, καὶ τι-  
 μῶν, καὶ κλήσεων ἀμιλλώμενοι, ἅπερ ἅπαντα καλαλιπότηας  
 αὐτὰς, δεήσει εἶνα ὁβολὸν ἔχουσας, ἥκειν παρ' ἡμᾶς. Βλέπει 20  
 ἔν ἐπείπερ ἐφ' ὑψηλῇ εἰσμεν, ἀναβοήσας παρμέγεθες, πα-  
 ραινέσω αὐτοῖς “ἀπεχισθαι μὲν τῶν μαλαίων πόνων,  
 “ζῆν δὲ, αἰὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχουσας,” λέγων.  
 “ὦ μάταιοι, τί ἐσπυδάκατε περὶ ταῦτα; Παύσασθε  
 “κάμνοντες· ἢ γὰρ εἰς αἰὶ βιώσισθε. Οὐδὲν τῶν ἐπ' αὐτὰ 25  
 “σιμῶν αἰδίδόν ἐστιν. Οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ξὺν  
 “αὐτῷ ἀποθανόν. Ἀλλ' ἀνάγκη τὸν μὲν γυμνὸν οἴχισ-  
 “θαι, τὴν οἰκίαν δὲ καὶ τὸν ἀγρόν, καὶ τὸ χρυσίον αἰὶ ἄλ-  
 “λων εἶναι, καὶ μετὰβάλλειν τῆς δεσπότας.”—Εἰ ταῦτα,  
 καὶ τὰ τοιαῦτα ἐξ ἐπηκόων ἐμδοήσαιμι αὐτοῖς, ἔκ ἂν οἷε 30  
 μέγα ὠφεληθῆναι τὸν βίον, καὶ σωφρονεσέμεν ἂν γινέσθαι  
 παραπολύ; ΕΡΜ. ὦ μακάριε, ἔκ οἶσθα ὅπως αὐτὰς ἡ

that a Sentence begins at ὅπερ ;  
 so that there should be a full  
 Stop immediately after αὐτῶν.  
 —I have. I say, in my Tran-  
 slation, rendered it according  
 to the generally received Sense,  
 which is that of the other Tran-  
 slation, but am sure I mistook  
 the true Meaning: Yet I let

it stand, as it is the received  
 Sense.

\* τινες μικραί.] *Infants.*

† προσχωρησῶν τῶν ἄλ-  
 λων.] That is, when some Men  
 submit their Fortunes and In-  
 dustry to the Aggrandizing of  
 others, and, as it were, add  
 themselves to them.



ἄγνοια, καὶ ἡ ἀπάτη διαλεῖδεικασιν, ὡς μὴδ' ἂν τρυπάνω  
 ἔτι διανοιχθῆναι αὐτοῖς τὰ ὦτα, τοσῶτα κηρῶ ἔβυσαν  
 αὐτὰ, οἷοι περ Ὀδυσσεὺς τὰς ἑταίρους ἔδρασε, δέει τῆς  
 \* Σειρήνων ἀκροάσεως. Πόθεν ἔν' ἂν ἐκεῖνοι δυνηθεῖεν ἀκῶ-  
 5 σαι, ἣν καὶ σὺ κεκραγὼς διαῤῥαγῆς; ὅπερ γὰρ παρ' ὑμῖν ἡ  
 λήθη δύναται, τῷτο ἐνλαῦδα ἡ ἄγνοια ἐργάζεται. Πλὴν  
 ἀλλ' εἰσὶν αὐτῶν ὀλίγοι καὶ παραδεδεγμένοι τὸν κηρὸν ἐς τὰ  
 ὦτα, πρὸς τὴν ἀλήθειαν † ἀποκλίναντες, ὅξυ δεδορκότες ἐς  
 τὰ πράγματα, καὶ κατεγνωκότες οἷά ἐστι. ΧΑΡ. Οὐκ ἔν  
 10 οἱ ἐκείνοις γὰρ ἐμβοήσονται. ἘΡΜ. Περιττὸν ταῦτα λέγειν  
 πρὸς αὐτὰς ἃ ἴσασιν. Ὁρᾷς ὅπως ἀποσαντες τῶν πολλῶν,  
 καταγεῶσι τῶν γιγνομένων, καὶ εἰδαμῇ εἰδαμῶς ἀρέσκειναι  
 αὐτοῖς, ἀλλὰ δῆλοί ἐσι δρασμὸν ἤδη βελευοντες παρ' ὑμᾶς  
 ἀπὸ τῆ βίης; καὶ γὰρ καὶ μισῶναι ἐλέγχοντες αὐτῶν τὰς ἀ-  
 15 μαθίας. ΧΑΡ. Εὖ γε, ὦ γεννάδαι.—Πλὴν πάνυ ὀλίγοι  
 εἰσιν, ὦ Ἐρμῆ. ἘΡΜ. Ἰκανοὶ καὶ ἔτοι.—Ἀλλὰ καλῶμεν  
 ἡδὴ.

13. ΧΑΡ. Ἐν ἔτι ἐπόθεν εἰδέναι, ὦ Ἐρμῆ (καί μοι  
 δείξας αὐτὸ, ἐνέληξῃ τὴν περιήγησιν πεποιηκῶς) τὰς ἀπο-  
 20 θήκας τῶν σωμάτων, ἵνα καλορῦτίσι, θεάσασθαι. ἘΡΜ.  
 Ἡρία, ὦ Χάρων, καὶ τύμβους, καὶ τάφους καλῶσι τα τοιαῦ-  
 τα. Πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὀρᾷς,  
 καὶ τὰς ἥλας, καὶ πυραμίδας; ἐκεῖνα πάντα νεκροδοχεῖα,  
 καὶ σωμαλοφυλάκιά ἐστι. ΧΑΡ. Τί ἔν' ἐκεῖνοι σιφανῶσι  
 25 τὰς ἥλιδας, καὶ χρεῖσι μύρ; οἱ δὲ, καὶ πυρεὰν † νήσαντες  
 πρὸ τῶν χωμάτων, καὶ βόθρον τινα ὀρυξαντες, καί ποτε  
 ταυτὶ τὰ πολυτελῆ διῖπνα, καὶ εἰς τὰ ὀρύγματα οἶνον, καὶ

\* Σειρήνων.] See Littleton's  
 Dictionary for them; where  
 you will also read what *Ulysses*  
 did, with Regard to them.

† ἀποκλίναντες.] He speaks,  
 as if all Mankind were carried,  
 one Way, toward Falshood and  
 Vice, which stand on one Side,  
 except a very few wise Men  
 who turn off to Truth and Vir-  
 tue, which are placed on the  
 opposite Side. He, perhaps,  
 means only the Seven wise Men  
 of Greece; because *Lucian* a-  
 buses all the other Philosophers,  
 as appears from *Dial.* xxiii.

ἥλας.] Square Pillars (as  
*Suida* says) which were erected  
 near Tombs, with Inscriptions  
 relating to the Dead.

Τύμβω καὶ ἥλη.---*H. m.* II.  
 xvi.

§ λίδης.] Meaning the Pil-  
 lars near the Tombs.

† νήσαντες.] Νέω, properly,  
 signifies *neo*, to spin. It also,  
 as *Stephanus* shews, signifies *glo-*  
*mero*, to wind up Thread into a  
 Bottom; and, from thence,  
*acervo*, to heap up.



μελίκραλον, ὡς γὰρ εἰκάσαι, εἰχέουσιν; ἘΡΜ. Οὐκ οἶδα, ὦ Πορθμεῦ, τί ταῦτα πρὸς τῆς ἐν ἅδῃ. Πεπιγέυκασι δ' ἔν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν, δειπνεῖν μὲν ὡς οἷοντε περιπέλομένας τὴν κνίσσαν, καὶ τὸν καπνόν, πίνειν δὲ ἀπὸ τῆς βοθρῆς τὸ μελίκραλον. ΧΑΡ. Ἐκεῖνος ἔτι πίνειν ἢ 5 εἰσθίειν, ὡς τὰ κρανία ξηρότατα; καὶ τοὶ γελοῖοι εἰμί σοι λέγων ταῦτα. ὁσημέραι καλιάγοντι αὐτῆς: Οἷσθ' ἔν εἰ δυκαινί' ἂν ἔτι ἀνελθεῖν ἄπαξ, ὑποχθόνιοι γενόμενοι. Ἐπεῖτοι καὶ παρ' γελοῖα ἂν, ὦ Ἐρμῆ, ἐπασχον, ἔκ ὀλίγα πρᾶγμαλ' ἔχων, εἰ ἔδει μὴ καλιάγειν μόνον αὐτῆς, ἀλλὰ καὶ 10 αὐτῆς ἀναγεῖν πωριμένῃς. Ὡ μάταιοι, τῆς ἀνοίας, ἔκ εἰ-δότες ἡλίκους ὄροισι διακίεσθαι τὰ νεκρῶν, καὶ τὰ ζώντων πρᾶγμαλα, καὶ οἷα παρ' ἡμῖν ἐστὶ, καὶ ὅτι

\* Κατθαν' ὅμως ὅ, τ' ἀτυμβεῖ ἀνῆρ ὅς' ἔλαχε τύμβῃ.

15

Ἐνδ' ἰὴ τιμῇ Ἰεῶ κρείωνι Ἀγαμέμνων.

Θεοσίτῃ δ' Ἰσῶ Θετίδῃ παῖς ἡῖκομοιο.

Πάντες δ' εἰσὶν ὅμως νεκρῶν ἀμνηστὰ κέρηνα.

Γυμνοὶ τε, ξηροὶ τε, καὶ ἀσφοδελὸν λειμῶνα,

ἘΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὀμηρον † ἐπανήλεις. 20

Ἄλλ' ἐπέπρε ἀνέμνησας με, δέλω σοι δεῖξαι τὸν τῷ Ἀχιλλεῷ τάφον. Ὁρᾷς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν ἐκείνο τὸ Τρωϊκόν· ἀνίκερ δὲ ὁ Αἴας τέθαπται ἐν τῷ Ροιείῳ.

ΧΑΡ. Οὐ μεγάλοι, ὦ Ἐρμῆ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη δεῖξόν μοι, † ἄς 25  
κάτω ἀκρόμεν' τὴν Νῆον, τὴν Σαρδαναπάλη, καὶ Βαθυ-  
λῶνα,

\* *H. mer.*

† ἐπαντλεῖς.] *You pump up*,  
joking upon *Charon's* Business  
of *Pumping* the Water out of  
his Boat.

‡ ἄς κάτω ἀκρόμεν.]  
*Stephanus* accounts for the Ac-  
cusative Case after ἀκρό, as it  
is, here, / put, by observing that  
ἀκρό, upon such Occasions,  
signifies *fando-audio, to hear-of-*  
*by-Report*. *Xenophon* hath a  
familiar Expression, where he  
saith, ὡς ἤκουσεν ἀνδρὲς ἡδὴ  
ἔργα διαπραττόμενον τὸν

Κυρόν. *Pæd. Lib. i. And Lu-*  
*cian* another, in his *De cam*:

"Ὡς περ τὴν Νιόβην ἀκρόμεν,  
*as we hear of Niobe*. And I  
doubt not, but *Horace* hath a-  
dopted this Kind of Expression,  
where he has,

*Audiet pugnas vitio parentum*  
*Rara juvenus.*

And again,  
*Audire magnos jam videor*  
*duces.*

Which latter Passage, in the  
Opinion of the Commentators,  
is not pure *Latin*; not recollec-  
ting, that this Kind of Phrase  
hath



λῶνα, καὶ Μυκῆνας, καὶ Κλεωνάς, καὶ τὴν Ἴλιον αὐτήν.  
 Πολλὰς γὰρ μέμνημαι διαπορθεύσας ἐκεῖθεν, ὡς δέκα ὅλων  
 ἑτῶν μὴδὲ νεωλκῆσαι, μὴδὲ διαψύξαι τὸ σκαφίδιον. ἘΡΜ.  
 Ἡ Νῦν μὲν, ὃ Πορθεῖν, ἀπόλωλεν ἤδη, καὶ ἔδεν ἔχον  
 5 ἔτι λοιπὸν αὐτῆς, ἔδ' ἂν εἴπῃς ὅπερ πόλ' ἦν. Ἡ Βαβυλὼν  
 δὲ σοι ἐκείνη ἐστίν, ἡ εὐπυργός, ἡ τὸν μέγαν περιέβολον· ἡ  
 μεία πολὺ καὶ αὐτὴ ζήληθομένη, ὥσπερ ἡ Νῦν. Μυκῆ-  
 νας δὲ καὶ Κλεωνάς αἰσχύνομαι δεῖξάί σοι, καὶ μάλιστ' αὐτὴν  
 Ἴλιον· ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὀμηρον καλεσθὼν ἐπὶ  
 10 τῇ μεγαληγορίᾳ τῶν ἑπῶν. Πλὴν ἀλλὰ πάσαι μὲν ἦσαν  
 εὐδαίμονες, νῦν δὲ τεθνῆκασιν καὶ αὐταί. Ἀποδῆσκασιν γὰρ,  
 ὃ Πορθεῖν, καὶ πόλεις, ὥσπερ ἄνθρωποι· καὶ τὸ παραδοξό-  
 τερον, καὶ πόλιαμοι ὅλοι. Ἰναχὴ ἦν ἔδὲ τάφος ἐν Ἀργεῖ  
 ἔτι καλεσμένη. ΧΑΡ. Παπαὶ τῶν ἱπαιίνων Ὀμηρε, καὶ  
 15 τῶν ὀνομάτων,

— Ἴλιον ἱρήν,

καὶ, — εὐρυάγειαν,

καὶ, — εὐκλίμεναι Κλεωνάι.

15. Ἀλλὰ μείαξὺ λόγων, τίνες εἰσὶν οἱ πολεμῆντες ἐκεῖ-  
 20 νοι, ἡ ὑπὲρ τίνος ἀλλήλους φονεύουσιν; ἘΡΜ. Ἀργεῖες  
 ὄρεας, ὃ Χάρων, καὶ Λακεδαιμονίους, καὶ τὸν ἡμιθυῆτα ἐκείνον  
 στρατηγὸν \* Ὀθρυάδην, τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ  
 αὐτῷ

hath been used by some of the best Authors in the Greek Tongue, which may very well warrant Horace's adopting it, as he hath done several others.

\* Ὀθρυάδην ] The Story of Othryades is not, compleatly, told by any one Author, of the many who mention him; but may be collected from them all, in the following Manner:— The Spartans and Argives, having a Dispute about a Piece of Land, called Thyraea, chose three-hundred Men on each Side, who should decide the Difference, by the Sword. A Battle ensues between those two little selected Armies, who fight so desperately, that not one of the whole Six-hundred survived

the Engagement, except three; to wit, two of the Argives, Chromius and Alcinoi, and Othryades, the General of the Spartans; who was so desperately wounded that, for a While, he lay as dead among the Slain. The two surviving Argives, seeing no one to oppose them, ran Home with the News of their Victory. Soon after, Othryades recovers, and finding himself in Possession of the Field of Battle, erects a Trophy, writes on it, in his own Blood, *I have conquered*, and then brings the Arms of the slain Argives into his Camp. The next Day, the two main Armies of the contending Nations meet, at the Place of Action.



αὐτὲ αἵματι. ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς, ὦ Ἑρμῆ, ὁ  
πολεμῶ; ΕΡΜ. Ὑπὲρ τῆ πεδίου αὐτῆ, ἐν ᾗ μάχονται.  
ΧΑΡ. Ὡς τῆς ἀνοίας, οἷγε ἐκ ἴσασιν ὅτι καὶ ὅλην τὴν  
Πελοπόννησον ἔκαψεν αὐτῶν κήσωνται, μόγις ἂν ποδιαῖον  
λάβοιεν τόπον παρὰ τῇ Αἰακῇ. Τὸ δὲ πεδίον τῆτο ἄλ- 5  
λοισι ἄλλοι γεωργήσουσι, πολλαῖς ἐκ βαδρῶν τὸ τρέπαιον  
ἀνασπασάντες τῷ ἀρότρῳ. ΕΡΜ. Οὕτω μὲν ταῦτα ἔσται.  
Ἡμεῖς δὲ καταδάσιντες ἦδη, καὶ κατὰ χώραν εὐθεισησάντες αὐθις  
τὰ ὄρη, ἀπαλλαττώμεθα, ἐγὼ μὲν καθ' αἶ ἑσάλην, σὺ δ'  
ἐπὶ τὸ πορθμεῖον· ἤξω δέ σοι μετ' ὀλίγον, \* καὶ αὐτὸς νε- 10  
κροσολῶν. ΧΑΡ. Εὖγε ἐποίησας, ὦ Ἑρμῆ. Εὐεργέτης  
αἰεὶ ἀναγεγραψή. Ὡνάμην δέ τι διὰ σέ τῆς ἀποδημίας.—  
Οἷα ἐστὶ τὰ τῶν κακοδαμόνων ἀνδρῶπων πρᾶγματι, βασι-  
λεῖς, πλίνθοι χρευσταῖ, ἐκατόμβαι, μάχαι. Χάρων δὲ  
ἐδεῖς † λόγῳ.

tion. The *Argives* claim the  
Victory, as more of their Men  
had survived the Battle: The  
*Spartans*, as their one Man had  
kept the Field, the others hav-  
ing, as it were, fled. Upon  
this, both Armies fight; but  
the *Spartans* gain the Victory.  
*Odysses*, after he returned to  
*Sparta*, killed himself, for  
Shame of outliving his Men,  
who every one so bravely fell.  
*Herodot. Suid. Plut. Valer. Ovid.*  
in *Fest. and Hoffman.*

\* καὶ αὐτὸς] I myself too,  
that is, as well as you.

† λόγος.] It is likely that,  
if *Charon*, here, meant to say,  
But not a Word of *Charon* [as  
some will have it] he would  
have put in *περὶ*, as he hath  
done, in the *End of Dial. xxvi.*  
λόγον δὲ περὶ αὐτῆ καταλί-  
λοιπιν.---Λόγος for *Ratio*, an  
*Account* or *Estimation*, is of fre-  
quent Use. So *Theocrit. Id. iii.*  
---τὸ δὲ μεν λόγον ἔδεναι ποιῇ.  
But you make no Account of me,  
that is, You think nothing of me,  
or, You set me at Nought.

Τέλει τῆ βιβλίου πρώτῃ.



## ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΟΣ α.

Περὶ τῆς Ἐνυπνίας ἡτοι Βίῃ Λυκιανῷ.

Herein, is contained some Account of *Lucian's* Parentage and Education. Likewise great Incitements to Youth of Genius, to persevere in the Pursuit of Learning, even under the great Discouragements of Poverty.

Ἀρτι μὲν ἐπιπαύμεν εἰς τὰ \* διδασκαλιᾶ † φοιτῶν, ἥδη τὴν ἡλικίαν πρόσθε ὦν. Ὁ δὲ πατὴρ ἐσκοπιῖτο μὲν τῶν φίλων ὅ, τι καὶ διδάξαιλό μιν. Τοῖς πλείστοις ἔνδοξε παιδεία μὲν, καὶ πόνος πολλῷ, καὶ χρόνος μακρῷ, καὶ δαπάνης ἢ σμικρᾶς, καὶ τύχης δεῖσθαι λαμπρᾶς τὰ δὲ ἡμέτερα, μικρά τε εἶναι, καὶ ταχιῶν τινα τὴν ἐπικυρίαν ἀπαλειῖν. Εἰ δὲ τινα τέχην τῶν † βαναύσων τέτων ἐκμάδοιμι, τὸ μὲν πρῶτον εὐθὺς ἂν αὐτὸς ἔχειν τὰ ἀρ-

\* διδασκαλιᾶ.] Th's Word is seldom used, but in the Plural Number. So *Xenophon*, εἰς τὰ διδασκαλιᾶ φοιτῶντες, and δικαιοσύνης, διδασκαλιᾶ. *Pæd. Lib. ii. & iii.*

† φοιτῶν.] The Verb, φοιτᾶν, hath been, so constantly, used to signify, in Particular, to go-to-School, that School-Scholars have been called

φοιτῆται, instead of μαθηταί. *Burdet.*

† βαναύσων.] Βάναυσος is, properly, a Substantive of the Common Gender, and signifies a Person who works in a Forge, or Foundry. But it is, here, used adjectively, τεχνῶν being understood. *Stephanus* quotes the Expression, βάναυσος τέχνη, from *Aristotle*.



κῆλα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκόσι<sup>1</sup> εἶναι, τη-  
 λιχῶ<sup>2</sup> ὧν ἕκ εἰς μακρὸν δὲ καὶ τὸν παλῆρα εὐφρανειῖν,  
 ἀποφέρων αἰὲ τὸ γιγνόμενον. Δευτέρως ἔν σκειψίως ἀρχὴ  
 πρῶτεθ, τίς ἀρίστη τῶν τεχνῶν, καὶ ῥᾶστη ἐκμαθεῖν, καὶ  
 ἀνδρὶ ἐλευθέρῳ πρέπῃσα, καὶ πρόχειρον ἔχουσα τὴν † χορη- 5  
 γίαν, καὶ διαρκῆ τὸν πόρον. Ἄλλως τοῖσι ἄλλῃν ἐπαινεῖ<sup>3</sup>,  
 ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ παλιρ εἰς τὸν  
 θεῖον ἀπιδῶν (παρὴν γὰρ ὁ πρὸς μηρὸς θεῖος, ἀρις<sup>4</sup>  
 † ἔρμολυφός<sup>5</sup> εἶναι δοκῶν, καὶ λιδοξόος ἐν τοῖς μάλισα εὐ-  
 δοκίμοις) “ Οὐ θέμις (εἶπεν) ἄλλῃν τέχνην ἐπικράειν, σὺ 10  
 “ παροῦ<sup>6</sup>. Ἀλλὰ τῷτον ἄγε (δείξας ἐμὶ) καὶ διδάσκει  
 “ παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι καὶ συναρμοσθῆν,  
 “ καὶ ἐρμολυφέα· δύναται γὰρ καὶ τῷτο, φυσικῶς γε, ὡς  
 “ οἶσθα, \* ἔχων δεξιῶς.” Ἐτεκμαίρειο δὲ ταῖς ἐκ τοῦ  
 κηρῶ παιδιαῖς· ὁπότε γὰρ ἀφειθῇν ὑπὸ τῶν διδασκαλῶν, 15  
 ἀποξέων ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ νῆ Δί· ἀνδρώ-  
 πους, ἀνέπλαστον (εἰκότως, ὡς ἐδόκεν τῷ παλρι) ἐφ’ οἷς  
 παρὰ μὲν τῶν διδασκαλῶν πληγὰς ἐλάμβανον. Τότε δὲ  
 ἐπαινεῖ εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν· καὶ χρηστὰς εἶχον ἐπ’  
 ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, 20  
 ἀπ’ ἐκείνης γε τῆς ἡ πλαστικῆς. || Ἄμα τε ἔν ἐπιήδει<sup>7</sup>  
 ἐδόκει ἡμέρα τέχνης ἐνάρεχισθαι, καὶ γὰρ παρεδιδόμην τῷ  
 θεῷ, μὰ τὸν Δί· ἢ σφόδρα τῷ πρᾶγματι ἀχθόμενος· ἀλ-  
 λά μοι καὶ παιδιὰν τινα ἔκ ἀτερπῇ ἐδόκει ἔχειν, καὶ πρὸς  
 τῆς ἡλικιώτας ἐπιδειξιν, εἰ φαινοίμην θεὸς τε γλύφω, καὶ 25  
 ἀγαλμάτια τινα μικρὰ καλᾶσκευάζων ἑμαυτῷ τε, κακεί-  
 νοις, οἷς προσηρέμην. Καὶ τότε πρῶτον ἐκεῖνο, καὶ σύνθηδες  
 τοῖς ἀρχομένοις ἐγίνετο. Ἐγκόπτεα γὰρ τινὰ μοι δὲς ὁ  
 θεῖος ἐκελευσέ μοι ἡρέμα καδικέσθαι πλακός, ἐν μίσῳ

† χορηγίαν.] Properly, the  
*Expence* of supplying the *Athe-*  
*nian* Stage with Music, Danc-  
 ing, Players, and Dresses. Hence,  
 it signifies the *Expence* of fur-  
 nishing any trade, or Business,  
 with all necessaries.

† ἔρμολυφός.] The *Carv-*  
*ing* of *Mercuries* seems to have  
 been the commonest Branch of  
 the Statuary's Art, and, hence,  
 it is likely, every Statuary was  
 called ἔρμολυφός.

\* ἔχων δεξιῶς.] Minus At-  
 tice. *Bourd.*

§ πλαστικῆς.] The Art of  
*shaping* *Figures* out of any *soft*  
*Substance*, such as Wax, Clay,  
 &c.

|| Ἄμα τε ἔν, &c.] Thus  
 in *English*: “ At the same  
 “ Time, therefore, a proper  
 “ Day was pitched upon, and  
 “ I was all (*then*) given up,  
 “ &c.

κειμένης,



κειμένης, ἐπειπὼν τὸ κοινόν,

\* Ἀρχὴ δὲ τοι ἡμισυ πάντος.

Σκληρότερον δὲ κατενεγκόντις ὑπ' ἀπειρίας, καλεάγη μὲν  
ἢ πλάξ. Ὁ δὲ ἀγανακίσας, σκυτάλην τινα πλεσίον  
5 κειμένην λαβὼν, ἔπραξ, ἐδὲ πρόσρεπτικῶς με κατήρξατο,  
ὥς δάκευά μοι τὰ προοίμια τῆς τέχνης. Ἀποδράς ἔν  
ἐκεῖθεν, ἐπὶ τὴν οἰκίαν ἀφικνῆμαι συνεχὲς ἀνολογῶν, καὶ  
δακρύων τὰς ὀφθαλμούς· ὑπόπλευς καὶ διηγῆμαι τὴν σκυτά-  
λην, καὶ τὰς μώλωπας ἐδείκνυον, καὶ κατηγόρει πολλὴν τινα  
10 ὁμότητα, προσδούς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐ-  
τὸν ὑπερβάλωμαι κατὰ τὴν τέχνην. Ἀγανακτισαμένης δὲ  
τῆς μητρὸς, καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπὶ νύξ  
ἐπηλθε, καλεσάρδον, ἔτι ἔνδακρυς, καὶ τὴν νυχθ' ὅλην ἐν-  
νοῶν. Μέχρι μὲν δὲ τέτων, γελάσιμα, καὶ μεираκιώδη τῷ  
15 εἰρημίνα· τὰ μίλα ταῦτα δὲ, ἐκέτι εὐκαταφρόνητα, ὧ  
Ἄνδρες, ἀκῆσεσθε, ἀλλὰ καὶ πάντῃ φιληκῶν ἀκροαῶν δεό-  
μενα. Ἴνα γὰρ καδ' Ὅμηρον εἶπω,

— † θεῖός μοι ἐνυπνιον ἤλθεν ὄνειρος,

Ἀμβροσίην διὰ νύκτα,—

20 ἔναργής ἔτω, ὥς με μὴδὲν ἀπολείπεισθαι τῆς ἀληθείας.  
Ἔτι γὰρ καὶ μίλα τοσούτον χρόνον τάτε σχήματά μοι τῶν  
φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκῆ-  
σθέντων ἔναυλος. ἔτω σαφὴ πάντα ἦν.

2. ‡ Δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἰλκόν με  
25 πρὸς ἐαυτὴν ἐκατέρα μάλα βιαίως, καὶ καρτερῶς. Μικροῦ  
γούν με διεσπάσαντο πρὸς ἀλλήλας φιλολιμῆμεναι· καὶ γὰρ  
ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει, καὶ παρὰ μικρὸν ὅλον εἶχε  
με· ἄρτι δὲ ἂν αὖθις ὑπὸ τῆς ἑτέρας εἰχόμεν. Ἐβῶν  
δὲ πρὸς ἀλλήλας ἐκατέρα· ἡ μὲν ὡς αὐτῆς ὅλα με κεκίσ-  
30 θαι βούλοιστο· ἡ δὲ ὡς μάτην τῶν ἀλλοτρίων ἀνιποιοῖτο.  
Ἦν δὲ ἡ μὲν ἐργασικὴ καὶ ἀνδρική, καὶ αὐχμηρὰ τὴν κόμην,  
τῷ χεῖρι τύλων ἀνάπλευς, διεζωσμένη τὴν ἐσθῆτα, τίλιον

\* Ἀρχή, &c.] *H. fied.*

† θεῖός μοι, &c.] *H m. II.*

ii.

‡ Δύο γυναῖκες, &c.]

This *Dream* is formed upon the Plan of the Judgment of *Hercules*, to whom, when a Youth, Virtue and Vice appeared, and severally made Speeches; but

the young Hero, notwithstanding all the gay Allurements and tempting Arguments of Vice, devotes himself to Virtue. See *Xen. Mem. Lib. ii.*

There is Humour in *Lucian's* putting himself upon the same Footing with the young Demigod, *Hercules*.

καταγέ-



καταγέμουσα, οἷος ἦν ὁ θεῖος, ὁπότε ξέοι τοὺς λίθους· ἡ  
 ἑτέρα δὲ μάλα εὐπρόσωπῳ, καὶ τὸ σχῆμα εὐπρεπὲς, καὶ  
 κόσμιος τὴν ἀνάδολιν. Τέλει δ' ἔνι φιάσιν μοι δικάζειν  
 ὁποῖέρα βουλομένη συνεῖναι αὐτῶν.

3. Προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδράδης ἔλεξιν. 5  
 — “ Ἐγὼ, φίλε παῖ, ἐρμολυφικὴ τέχνη εἰμὶ, ἣν χθὲς  
 “ ἤρξαμαι μάθαιεν, οἰκεία τέ σοι, καὶ συγγενὲς οἰκοθιν. “ Ὅ  
 “ τε γὰρ πάππῳ σου, (εἰπούσα τοῦνομα τοῦ μητροπά-  
 “ τορῳ) λιθοξόῳ ἦν, καὶ τῷ θείῳ ἀμφοτέρω, καὶ μάλα  
 “ εὐδοκίμειτον δι' ἡμᾶς. Εἰ δὲ θέλοις λήρων μὲν καὶ φλη- 10  
 “ νάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δείξασα τὴν ἑτέ-  
 “ ραν, ἔπισθαι δὲ, καὶ συνοικεῖν ἱμοῖ, πρῶτα μὲν θρήνη  
 “ γυνικῶς, καὶ τὰς ὥμης ἔξεις καρπεροῦς, φθόρου δὲ παθίως  
 “ ἀλλότριῳ ἔσθῃ, καὶ οὐ ποτε ἄποι ἐπὶ τὴν ἀλλοδαπὴν τὴν  
 “ πατρίδα, καὶ τοὺς οἰκείους καλαλιπῶν, \* οὐδὲ ἐπὶ λόγοις 15  
 “ ἐπαινέσοιταί σε πάντες. Μὴ μυσαρχθῆς δὲ τοῦ σώ-  
 “ ματος † τὸ εὐτελές, μηδὲ τῆς ἐσθῆτος τὸ πιναρὸν. Ἀπὸ  
 “ γὰρ τῶν τοιούτων ὀρμώμενοι, καὶ Φειδίας ἐκείῳ ‡ ἔδειξε  
 “ τὸν || Δία καὶ Πολυκλείῳ τὴν Ἥραν εἰργασάτο, καὶ  
 “ Μύρων ἐπηνέδῃ, καὶ Πραξιτέλῃς ἱθαυμάσθη. Προσκυ- 20  
 “ νῆσαι γὰρ ἔτοι μεία τῶν θεῶν. Εἰ δὲ τῶν εἰς γέ-  
 “ νοιο, πῶς μὲν εἰς κλεινὸς αὐτὸς παρὰ πᾶσιν ἀνθρώποις  
 “ γένοιο; ζηλώων δὲ καὶ τὸν πατέρα ἀποδείξεις, περιέλειπον  
 “ δὲ ἀποφανεὺς καὶ τὴν πατρίδα.” — Ταῦτα καὶ ἐτι τῶν  
 πλείονα διαπλάισσα, καὶ βαρβαρίζουσα πάμπολλα εἶπεν ἡ 25  
 τέχνη, μάλα δὲ σπαδῇ συνείρυσσα, καὶ πείθειν με πειρω-  
 μένη· ἀλλ' ἔκτετι μέμνημαι. Τὰ πλείστα γὰρ ἤδη με τὴν  
 μνήμην διέφυγεν.

4. Ἐπεὶ δ' ἔνι ἐπαύσατο, ἀρχίσαι, ἡ ἑτέρα ὡδεπῶς.  
 “ Ἐγὼ δὲ, ὦ τέκνον, Παιδεία εἰμὶ, ἥδη συνηθῆς σοι, καὶ 30

\* Ἐδὲ ἐπὶ λόγοις, &c.] She means, that Mankind *shall* not praise him for such insignificant Things as *Words* or *Speeches*, but for real and substantial Performances.

† τὸ εὐτελές.] The *unc. β' y* Trim; from *εὖ*, *facile*, and *τελὸς*, *sumptus*.

‡ ἔδειξε.] Artists, in those Days, made a great Merit of letting People see any finished Performance of theirs, and, therefore, *Lucian* says, *ἔδειξε. Spectatum admissi.* — *Hor. de Art Poet.*

|| Δία.] *Olympicum*. Bourd. & Ἥραν, *Argivum*. — *Idem*.



- “ γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος δὲ με πεπείρασαι. Ἡ-  
 “ λικά μὲν ἔν τὰ ἀγαθὰ ποιεῖν λιθοξόος γενόμενος, αὐτὴ  
 “ προεῖρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἔση, τῷ σώ-  
 “ ματι ποινῶν, καὶν τῷ τὴν ἅπασαν ἐλπίδα τῷ εἶναι τι-  
 5 “ θεϊμένος· ἀφανὴς μὲν αὐτὸς ὢν, ὀλίγα καὶ ἀγενῆ λαμ-  
 “ βάνων, ταπεινὸς τὴν γνώμην, εὐτελὴς δὲ τὴν πρόσοδον,  
 “ ἔτε φίλοις ἐπιδικάσιμος, ἔτε ἐχθροῖς φοβερός, ἔτε τοῖς  
 “ πολίταις ζηλωτός, ἀλλ’ αὐτὸ μόνον ἐργάτης, καὶ τῶν ἐκ  
 “ τῆ πολλῆς δῆμῳ εἰς, αἰετὸν τὸν πρῶτον ὑποπλήσσω, καὶ  
 10 “ τὸν λέγειν δυνάμενον θεραπεύων, \* λάγω βίον ζῶν, καὶ τῷ  
 “ κρείττονος ἔρμαιον ὢν. Εἰ δὲ καὶ Φειδίας ἢ Πολυκλείδης  
 “ γένοιο, καὶ θαυμαστὰ πολλὰ ἐξεργάσαιο, τὴν μὲν † τέχ-  
 “ νην ἀπαλὴς ἐπαινέσουσαι, ἐκ ἔσαι δὲ ὅσις τῶν ἰδόντων, εἰ  
 “ οὐκ ἔχοι, εὐξαίῃ ἂν σοι ὁμοίος γενέσθαι. Οἷος γὰρ ἂν  
 15 “ ἦς, Ἐάνυστος καὶ ‡ χειρῶναξ, καὶ ἀποχειροδωτός νομι-  
 “ σθήσῃ. Ἦν δέ μοι πειθῇ, πρῶτον μὲν σοι πολλὰ ἐπι-  
 “ δείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμαστάς, καὶ  
 “ λόγους αὐτῶν ἀπαγγέλλωσα, καὶ παλίων (ὡς εἰπεῖν) ἔμπειρον  
 “ ἀποφαίνωσα· καὶ τὴν ψυχὴν, ὅπερ σοι κυριωτάτον ἐστίν,  
 20 “ κατακοσμήσω πολλοῖς, καὶ ἀγαθοῖς κοσμήμασι, σωφρο-  
 “ σίνῃ, δικαιοσύνῃ, εὐσεβείᾳ, πραότητι, ἐπιεικειᾳ, συνέ-  
 “ σει, καλῶν, τῷ τῶν καλῶν ἐρασί, τῇ πρὸς τὰ σεμνό-  
 “ τατα ὁρμῇ, Ταῦτα γὰρ εἰσιν ὁ τῆς ψυχῆς ἀκρότατος  
 “ ὡς ἀληθῶς κόσμος. Λήσει δὲ σε ἔτε παλαιὸν ἔδν, ἔτε

§ με.] This Genitive Case doth not follow τέλος, but πεπείρασαι. Πειρά ἰμεῖο (pro ἰμεῖ) γέρας. Hom. Il. xxiv. and χειραδῆναι ἔργου ἡμετέρου. H. fiod. in Asp.

\* λάγω βίον.] That is, the Life of a Hare; or, a Life of Fear and Obscurity.

† τέχνην ἐπαινέσουσαι,] This is very natural: For, when we admire any Mechanic Performance, we seldom talk, with any great Rapture, of the Workman, and only observe, that such an Art is a very fine one. The Reason of which I take to be this: That we are apt

to consider Artists, in the mechanic Way, as having only executed what they have often seen done by others, and do themselves perform. by some set Rule; while we look upon the Works of learned Men, as produced by the Power of their own Genius, and therefore, considering them as a Part of such Men's personal Excellence, are seldom pleased with them, without, at the same Time, a strong Admiration of the Authors who produced them.

‡ χειρῶναξ.] Μόναις ταῖς χερσὶ δισπώζων, i. e. One who is Master of nothing but his Hands. Bourd.



« νῦν γενέσθαι δέον· ἀλλὰ καὶ τὰ δέοντα προόψει μί' ἐμῷ,  
 « καὶ ὅλως, ἅπαντα ὅποσα ἐστὶ, τάτε διῖα, τάτε ἀνθρώ-  
 « πια, ἕκ εἰς μακρὰν σε διδάξομαι. Καὶ ὁ νῦν πῆνός,  
 « ὁ τῷ δεινός, ὁ βουλευσάμενός τι περὶ ἀγενῆς ἔτῳ τέχνης,  
 « μί' ὀλίγον ἅπασι ζηλωτὲς, καὶ ἐπίφθορος ἔση, τιμώμε- 5  
 « νος καὶ ἐπαινέμενος, καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν, καὶ ὑπὸ  
 « τῶν γένει καὶ πλεῖτῳ πρὸς χόλῳ ἀποβλεπόμενος· ἐσθῆτα  
 « μὲν τοιαύτην ἀμπεχόμενος (δείξασα τὴν ἐαυτῆς, πάνυ  
 « δὲ λαμπράν ἐφόρει) ἀρχῆς δὲ καὶ προεδρίας ἀξιούμενος.  
 « Καὶ πῶς ἀποδημῆς, εἴ δ' ἐπὶ τῆς ἀλλοδαπῆς ἀγνώς, εἴδ' 10  
 « ἀφανὲς ἔση, τοιαυτὰ σοι περιβήσω τὰ γνωρίσματά, ὥστε  
 « τῶν ὁρώντων ἕκαστος, τὸν πλεονεξίαν κινήσας, δείξει σε τῷ  
 « δακτύλῳ, ἕτος ἐκεῖνος, λέγων. Ἄν δέ τι σπυρτὸς ἀξίον  
 « ᾗ, καὶ τὸς φίλους, ἢ καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, εἴς  
 « σε πάντες ἀποβλέψουσι. Καὶ πῶς τι λέγων τύχης, κα- 15  
 « χηνότις οἱ πολλοὶ ἀκέσσοιαι, θαυμάζουσι, καὶ εὐδαιμο-  
 « νίζουσί σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν πατέρα τῆς  
 « εὐπορίας. ὁ δὲ λέγουσιν, ὡς ἄρα ἀθανάτοί γίγνεται τινες  
 « ἐξ ἀνθρώπων, τῷτό σοι περιποιήσω. Καὶ γὰρ ἦν αὐ-  
 « τὸς ἐκ τῷ βίῳ ἀπέλθης, ἔποιε παύση συνὼν τοῖς πειπαι- 20  
 « δευμένοις, καὶ προσομιλῶν τοῖς ἀρίστοις. Ὁρᾷς τὸν Δη-  
 « μοσθένη ἐκεῖνον, τίν' υἱὸν ὄντα, ἐγὼ ἡλίκον ἐποίησα;  
 « ὁρᾷς τὸν Αἰσχίνην, ὃς τυμπανιστῆρας υἱὸς ἦν, ἀλλ' ὅμως  
 « αὐτὸν δὲ ἐμέ \* Φίλιππος ἐθεράπευσεν; ὁ δὲ † Σωκράτης,  
 « καὶ αὐτὸς ὑπὸ τῇ ἰερογλυφικῇ ταύτῃ τροφοῖς, ἐπειδὴ 25  
 « τάχιιστα συνῆκε τῷ κρείττονος, καὶ δραπέτιύσας παρ' αὐ-  
 « τῆς νυτομόλῃσιν ὡς ἐμὲ, ἀκέεις ὡς παρὰ πάλιν ἀδελφῆς;  
 « ἀφείδεις δὲ αὐτῆς τηλικύτης, καὶ τοιάτης ἀνδρας, καὶ πρῶ-  
 « ξεις λαμπράς, καὶ λόγους σεμνούς, καὶ σχῆμα εὐπρεπές, καὶ  
 « τιμὴν, καὶ δόξαν, καὶ ἔπαινον, καὶ προεδρίας, καὶ δύναμιν, 30  
 « καὶ ἀρχάς, καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέσει

\* Φίλιππος ἐθεράπευσεν.]  
 When *Philip*, King of *Macedonia*, intended to destroy the Liberty of *Greece*, *Demosthenes* opposed his Schemes, with a great Appearance of Success, by those famous Orations to the People of *Athens*, called his *Philippics*. *Philip*, therefore courted *Aeschines*, *Demosthenes*'s Rival in

Eloquence, and Antagonist in the Factions, then, subsisting in the City.

† Σωκράτης, καὶ αὐτὸς.]  
*Socrates* was the Son of *Sophroniscus*, a Statuary, and *Phenarete*, a Midwife. *Diog. Laert.*  
 —καὶ αὐτὸς, even he, the wonderful *Socrates*.



- " εὐδαιμονίζεσθαι, χιλώνιον τε πιναρὸν ἐνδύσῃ, καὶ σχῆμα  
 " δαλοπρεπὲς ἀναλήψῃ, καὶ μοχλία, καὶ γλυφεῖα, καὶ κοπίας,  
 " καὶ πολαπλήγας ἐν τοῖν χερσὶν ἔξεις, κάτω νενευκῶς εἰς τὸ  
 " ἔργον χαμαιπέτης, καὶ χαμαίζηλος, καὶ πάντῃ τρόπον τα-  
 5 " πεινός. † ἀνακύπλων δὲ ἡδέποισι ἡδὲ ἀνδρῶδεις, ἡδὲ ἰλευ-  
 " δέριον, ἡδὲν ἱπποῶν, ἀλλὰ τὰ μὲν ἔργα, ὅπως εὐρυθμα,  
 " καὶ εὐσχήμονα ἔσαι σοι, προνοῶν, ὅπως δὲ αὐτὸς εὐρυθ-  
 " μός τε, καὶ κόσμιος ἔσῃ, ἥκιστα πεφρονηκῶς, ἀλλ' αὐτι-  
 " μότερον ποιοῶν σεαυτὸν λίθων."  
 10 5. Ταῦτα ἔτι λεγῶσιν αὐτῆς, ἃ περιμένοντας ἐγὼ τὸ τέ-  
 λος τῶν λόγων, ἀσπασάς ἀπιφηνάμην· καὶ τὴν ἄμορφον ἐκεί-  
 νην, καὶ ἐργαλίην ἀπολιπὼν, μετέβαινον πρὸς τὴν παιδείαν  
 μάλα γεγηθώς, καὶ μάλιστα, ἵππεϊ μοι καὶ εἰς νῦν ἦλθεν ἡ  
 σκυτάλη, καὶ ὅτι πωληγὰς εὐδὺς ἔκ ὀλίγας ἀρχομένῳ μοι  
 15 χθὲς ἐνέριψατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον  
 ἡγανάκτει, καὶ τῷ χεῖρι συνεκρότει, καὶ τῆς ὁδοῦ εἰσέπριε·  
 τέλος δὲ, ὥσπερ τὴν Νιόβην ἀκρόμεν, ἐπεπῆγει, καὶ εἰς  
 λίθον μετέβητο. Εἰ δὲ παραδόξα ἔπαθε, μὴ ἀπιστήσῃ,  
 δαυματοποιοὶ γὰρ οἱ ὄνειροι. Ἡ ἑτέρα δὲ πρὸς με ἀπι-  
 20 δῶσα. " Τοιγαρὲν ἀμειψομαί σε (ἴφη) δὲ τῆς δικαιο-  
 " οσύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας. Καὶ ἰλθὶ ἤδη,  
 " ἐπίβηθι τέττε τῷ ὀρχήματι (δείξασά τι ὀρχημα ὑποπ-  
 " τέρων ἰσπων τινῶν, τῷ Πηγάσῳ ἰοικότῳ) ὅπως ἴδῃς οἶα  
 " καὶ ἡλικα μὴ ἀκολυθῆσας ἐμοὶ ἀγνοήσῃν ἐμελλες." Ἐπεὶ  
 25 δὲ ἀνῆλθον, ἡ μὲν ἔλαυνε, καὶ ὑφηνόχευ. Ἀρθεὶς δὲ εἰς  
 ὑψος, ἐγὼ ἐπισκόπων, ἀπὸ τῆς ἑὸ ἀρξάμενος ἄχρι πρὸς  
 ἰστέραν, πόλεις καὶ ἔθνη, καὶ δήμους, \* καθάπερ ὁ Τριπτό-  
 λεμος ἀποσπείρων τι εἰς τὴν γῆν. † Οὐκέτι μὲν τοι μέ-  
 μνημαι

† ἀνακύπλων.] Ἀνακύπλω  
is, properly, said of a Bird *lifting*  
up his Head, as he drinks. *Bud.*

\* καθάπερ ὁ Τριπτόλεμος.]  
The Fable of Triptolemus is;  
That Ceres, in the Time of her  
Wanderings through the World,  
in Quest of her Daughter Pro-  
serpine, whom Pluto had stolen  
from her, sojourned with Ce-  
leus, King of Attica, and in-  
structed his Son, Triptolemus, in  
the Culture and Use of Corn;  
after which, she mounted him

upon a winged Dragon, which  
flew all over the Earth with  
him, while he, in the mean  
Time, scattered down Seed upon  
the Earth, as he was carried  
along. The Foundation of this  
Fable was, that he wrote sever-  
al Books of Husbandry, which  
were carried to several Coun-  
tries, in a Ship, called the  
Dragon.

† Οὐκέτι μέμνημαι.]  
Lucian, through Modesty, says  
he does not remember what it was  
he



μνημαι ὅ, τι τὸ σπειρόμενον ἐκείνο ἦν, πλὴν τῆτο μόνον, ὅτι κάτωθεν ἀφορώμενοι οἱ ἄνθρωποι ἐπὶ αὐτῶν, καὶ μετ' εὐφροσύνης, καθ' ὅς γε γινομένη τῇ πλῆσει, † παρέσιμπον. Δεί-  
 ξασα δέ μοι τὰ τοσαῦτα, καὶ μετ' τοῖς ἐπαυθῶσι ἐκείνοις,  
 ἐπανήγαγεν αὐδὴς, ἐκέτι αὐτὴν τὴν ἐσθλὴν ἐκείνην ἐνδι- 5  
 δοκότεν ἦν εἶχον ἀφιπλάμενος, ἀλλ' ἐμοὶ ἐδόκειν εὐπάρυφός  
 τις ἐπανήκειν. Καταλαβῶσα ἔν κ' τὸν πατέρα ἐσῶτα, καὶ  
 περιμένοντα, εἰδείκνυν αὐτῷ ἐκείνην τὴν ἐσθλὴν, καὶ μετ', οἷον  
 ἤκοιμι· καὶ τι καὶ ὑπέμνησεν, οἷα μικρῶ δεινὸν περὶ ἐμῶ  
 ἐβελύσαντο. 10

6. Ταῦτα μέμνημαι ἰδὼν, ἀντίπαις ἔτι ὦν, ἐμοὶ δοκεῖ  
 ἐκλαραχθεῖς, πρὸς τὸν τῶν πωλητῶν φόβον.—Μετὰ δὲ  
 λέγουσι, “ † Ἡράκλεις (ἔφη τις) ὡς μακρὸν τὸ ἐνύπνιον,  
 “ καὶ δεικνύον.” Εἴτ' ἄλλος ἢ ὑπέκρησι, “ Χειμεριῶδες  
 “ ὄνειρος, ὅτε μήκισται εἰσὶν αἱ νύκτες ἢ τάχα περὶ 15  
 “ ἐσπερος, ὥσπερ ὁ \* Ἡρακλῆς καὶ αὐτὸς ἐστίν. Τί δ' ἔν  
 “ ἐπὶ αὐτῶν ληρῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μνησθῆναι  
 “ παιδικῆς νυκτός, καὶ ὀνείρων παλαιῶν, καὶ ἡδὴ γενηρακότων;  
 “ ἔωλον γὰρ ἡ ψυχρολογία.—Μὴ † ὀνείρων τινῶν ἡμᾶς  
 “ ὑποκρίσας τινὰς ὑπέκρησεν.”—Οὕτως, ὡς γὰρ δέ † ἔδδ' γὰρ  
 ὁ Ξε-

he himself sawed. But he means the Publishing of his admirable Writings, which have been received, with vast Honour, by the Learned, in all Ages down from his Time.

† παρέσιμπον. ] They waited upon, or, escorted him.

† Ἡράκλεις. ] Proper Names, in ης---ος, often make their Vocative Case in εις.

ἢ ὑπέκρησι. ] Succinuerit, that is, will put in his Word: Which Metaphor is taken from playing the Bass to a Harp, or other String-Instrument, as is signified by the Verb ὑποκρῶ, to strike under the Treble, or to play the Bass to it. See Steph.

\* Ἡρακλῆς. ] It hath been fabled, that Jupiter spent three

Nights with Alcmena, when he begat Hercules.

† ὀνείρων τινῶν ἡμᾶς ὑποκρίσας τινὰς. ] I cannot but think τινῶν and τινὰς, here, strange Language; and that, because τινῶν appears to me to carry a quite trifling Meaning.

† ἔδδ' γὰρ ὁ Ξενοφών, &c. ] In this Sentence, I meet with several Particulars, for which I cannot account, with any great Satisfaction to myself. Such as, in the first Place, the Nominative Case Ξενοφών, without a Verb, or, at best, only with one to be understood, with Difficulty and Uncertainty. Secondly, the two next καὶ's, one followed by the Preposition ἐν, with the Dative Case παλαιῶν οἰκίαν;



ἡ *Ξενοφῶν* πόσι διηγέμενος τὸ ἐνύπνιον ὡς ἐδόκει αὐτῷ, καὶ ἐν τῇ παλαιῇ οἰκίᾳ, καὶ τὰ ἄλλα. Ἰστε γὰρ ἔχ' ὑπόκρισιν τὴν ὄψιν, ἔδὲ ὡς φλυαρεῖν ἰγνῶκώς αὐτὰ διεξήκει, καὶ ταῦτα ἐν τῷ πολέμῳ, καὶ ἀπολῶσι πρᾶγματων, περιεσῶτων πολεμίων.

οἰκίᾳ; and the other, very strangely, by the Accusative τὰ ἄλλα; which seems to have but a forced Dependence on either this latter καὶ, or any other Word, either expressed or understood, in the Sentence. Thirdly, γὰρ seeming to begin a distinct Sentence with ἴστε, that precedes it. Fourthly, The Want of ὅτι after γὰρ, to bring in διεξήκει below, with Justness, if it ought to be brought in after γὰρ. Fifthly, the great Obscurity of the Word ὑπόκρισιν, in this Place. And, Sixthly, the Uncertainty whether εἶναι should be, here, understood, thus, ἴστε γὰρ ὄψιν ἔχ' εἶναι ὑπόκρισιν; or whether *Lucian* meant, thus, ἴστε γὰρ ὅτι (ὅτι being understood) εἰ διεξήκει τὴν ὄψιν ὥς (ὡς also being understood) ὑπόκρισιν, ἔδὲ ὡς ἰγνῶκώς φλυαρεῖν αὐτὰ, i. e. κατ' αὐτὰ, as you have a little above, ληρῆσαι ταῦτα. The Light that History affords to this Passage is, that *Xenophon*, upon two great Exigencies in the famous Retreat of the Ten-thousand *Greeks* out of *Asia*, dreamed two Dreams; one, a little before he was chosen Leader of that Retreat, and one after. The former Dream was, "That his Father's House

"Lightning," which, in his own Mind, he interpreted two Ways: First, "as a Light" from *Jupiter*, to lead the *Greeks* out of the Difficulties "they then were in;" or, Secondly, "as preceeding a further Embarrassment of their Retreat." But there is no Mention made that *Xenophon*, then, told his Friends, or any of the Army, of this Dream; though, immediately upon it, he is said to have assembled the Captains, and made them such a Speech, as caused them to chuse him for their Leader. His other Dream was, "That" he saw himself bound with "Chains, but that they soon loosened, of their own Accord, so as to leave him quite at Liberty." At this Time, he and his Army were hemmed in by a deep River, on one Side, and a Mountain, on the other; also by two Bodies of the Enemy, one hanging over him on the Mountain, and the other appearing on the opposite Side of the River. Before Day-break, he told his Officers his Dream, who thereupon, offered a Sacrifice of Thanksgiving to the Gods, and, thereby, roused the desponding Spirits of the Soldiers. Soon after this, the River was, by an Accident, found fordable; whereupon, the Army passed over; and then, routing the Enemy, got clear away. See *Xenoph. Anabaf. Lib. iii.* &



μίαν· ἀλλά τι καὶ χρησίμους εἶχεν ἡ διήγησις. Καὶ τοίνυν  
καὶ γὰρ τὸν ὄνειρον ὑμῖν διηγησάμην ἐκείνῃ ἐνικα, ὅπως οἱ  
νέοι πρὸς τὰ βελτίω τρίπωνται, καὶ παιδείας ἔχωνται καὶ  
μάλιστα, εἴ τις αὐτῶν ὑπὸ πείρας ἐδιδοκακίῃ, καὶ πρὸς τὰ  
ἥτις

& iv. Now, it seems likely, from the Expressions, *πατρῴα οἰκία*, and *περιεγῶτων πολέμων*, that *Lucian*, here, had an Eye to both the above *Dreams*; but, I suppose, he wrote upon bare Memory, without immediately consulting the History, and, therefore, by Mistake, not only takes in the former *Dream*, which is not to his Purpose, because *Xenophon* had not, then, communicated it to any Person, but also supposes, that *Xenophon* had more *Dreams* than two; which is probable from his Saying, καὶ ἐν τῇ πατρῴᾳ οἰκίᾳ, and καὶ τὰ ἄλλα; for these Expressions seem to imply as much, as if he had said, καὶ τὸ ἐν τῇ πατρῴᾳ οἰκίᾳ, καὶ τὰ ἄλλα ἘΝΤΙΝΙΑ, both that in his Father's House, and his other *Dreams*. The only Meanings, in which the word ὑπόκρισις hath been explained by *Stephanus*, are three: 1st, *Simulatio*, or that Kind of *Simulation*, or *Pretending*, which we call *Hypocrisy*. 2dly, *Histrionis Gestus personam alienam representantis*. And, 3dly, *Pronunciatio*: But especially the Figure, called *Pronunciatio*, which is exemplified, in that Line of *Virgil*,

*Cantando tu illum*, &c.—

And these, I believe, will be found the only Senses, in which the Word is used, either in ancient, or modern Authors. I, therefore, am inclined to

think, that its Meaning, here, must be taken from the first Signification; and, accordingly, I take *Lucian* to have spoken, here, in this Manner: “For you know that he told his *Vision*, not as a *Simulation*; that is, not as if he proposed to pass upon his Hearers for one Thing, while he privately intended another, which they must guess at, or find out by the Way of Interpretation; for that would be the same Weakness, that I imagine some might charge me and my *Dream* with. No: *Xenophon* intended not an ὑπόκρισιν, but something plain, clear, and useful; and such also is my Intention.” From all the above considerations, I have given the whole Passage such a Meaning as you see, here, and in my *Translation*, and which is further illustrated by this Note. But I confess, after all, that I have not been able to reduce the Text to Classical Greek; and therefore, being dissatisfied both with it and my own Interpretation, should be very glad to be better informed. I will not omit the other Translation of so intricate a Passage: “Nequaquam, ô bone: Quoniam neque *Xenophon* quondam exponens Somnium illud, quo pacto illi visum fuerat in domo paterna; & deinceps nostris Visionem, not ut Conjestationem, propositam tanquam nugari statuisset, illa narravit,



ἥτις ἀποκλίνει, φύσιν ἐκ ἀγενῆ διαφθείρων. Ἐπιρρῶσθή-  
 σεται, εἰ οἷδ', ὅτι καὶ κεῖνος ἀκέραιος τῷ μύθῳ, ἱκανὸν ἑαυ-  
 τῷ παράδειγμα ἐμὲ προσησάμενος, ἐνοῶν οἷα μὲν ὦν, πρὸς  
 τὰ κάλλιστα ὥρμησα, καὶ παιδείας ἐπεθύμησα, μηδὲν ἀπο-  
 5 δειλιάσας πρὸς τὴν πεινίαν τὴν τότε· οἷα δὲ πρὸς ὑμᾶς  
 ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, ἔδενός γε τῶν λιθογλύφων  
 ἀδοξότερος.

“narravit, præsertim in bello,  
 “& summâ rerum desperatione  
 “constitutus, &c.” — There  
 is a seeming Relation between  
 ὑποκριτής, above, and ὑπόκρι-  
 σις, here; but, as ὑποκριτής,  
 there, must signify *Interpreter*,  
 ὑπόκρισις, considered as related  
 to it, should necessarily signify  
*Interpretatio*; for which Mean-

ing I can see no Reason, in this  
 Place. A Friend hath observed,  
 that, by ὑπόκρισις, probably,  
 is meant “an *Invention*, or *Fic-  
 “tion*,” as if *Lucian* had said,  
 that “*Xenophon* told his *Dream*,  
 “as a *real Vision*, not as a *Fic-  
 “tion*” of his own, only to  
 amuse, or entertain.

#### ΔΙΑΛ. β'. Θεῶν Ἑκκλησία.

The whole Heaven of the Heathen Gods, together with the silly  
 Idolatry with which they were worshipped, are, here, most  
 humorously ridiculed.

ΖΕΥΣ. **Μ**Ηκέτι τοιδορίζετε, ὦ θεοί, μὴ δὲ κατὰ γω-  
 νίας συστρέφόμενοι, πρὸς ἕς ἀλλήλοις κοινο-  
 λογείσθε ἀγανακτιῶντες, εἰ πολλοὶ ἀνάξιοι μίλιχουσιν ἡμῖν  
 τῷ συμποσίῳ. Ἄλλ' ἐπεὶ περ ἀποδέδοται περὶ τῶν ἐκ-  
 5 κλησία, λεγέτω ἕκαστος εἰς τὸ φανερόν, τὰ δοκῶν αὐτοῖς, καὶ κα-  
 ληγορέτω. Σὺ δὲ καὶ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα, τὸ  
 ἐκ νόμου. ΕΡΜ. \* Ἀγε, σίγα. Τίς ἀγορεύειν βέλλειαι  
 τῶν τελείων θεῶν, οἷς ἔξεστιν; ἢ δὲ σκέψις περὶ τῶν μισοί-  
 κων

\* Ἀγε, σίγα. Τίς ἀ-  
 γορεύειν, &c.] The Cryer, in  
 the *Athenian* Assembly, made  
 two Proclamations: The First  
 was, Τίς ἀγορεύειν βέλλειαι  
 τῶν ὑπὲρ πενήκοντα ἡττ  
 γεγονότων; *Who of those above*  
*fifty Years of Age, hath a Mind*  
*to speak?* And, when the old

Men had spoken, he made this  
 Second Proclamation; Λέγειν  
 τῶν Ἀθηναίων οἷς ἔξεστι,  
*Any of the Athenians, for whom*  
*it is lawful, may speak;* for  
 none, under Thirty, had a Right  
 to speak, as neither had the  
 μέτοικοι, or the ξένοι. See  
*Potter*.

*Mercury's*



κων κ' \* ξένων. ΜΩΜ. Ἐγὼ ὁ Μῶμ<sup>ο</sup>, ὦ Ζεῦ, εἰ μοι  
ἐπιρέψαις εἰπεῖν. ΖΕΥΣ. Τὸ κήρυγμα ἤδη ἐφίησιν  
ᾧς ἐδὲν ἐμῷ δεήσει. ΜΩΜ. Φημί τοίνυν δεινὰ ποιεῖν  
ἐνὶς ἡμῶν, οἷς ἐκ ἀπόχρη θεὸς ἐξ ἀνθρώπων αὐτὸς γε-  
νησθαι, ἀλλ' εἰ μὴ κ' τὸς ἀκολούθους, κ' θεράποντας αὐτῶν 5  
ἰσορίμους ἡμῖν ἀποφανῶσιν, ἐδὲν μέγα, ἐδὲ νεανικὸν οἶοναι  
ἐργάζεσθαι. Ἀξιῶ δὲ, ὦ Ζεῦ, μείλ' παρ' ῥήσιος μοι δῆναι  
εἰπεῖν, ἐδὲ γὰρ αἱ ἄλλως δυαίμην. Ἀλλὰ πάντες με ἴσα-  
σιν ὡς ἐλεύθερός εἰμι τὴν γλῶττιαν, κ' ἐδὲν αἱ καλασιωπῆ-  
σομαι τῶν ἐκ καλῶς γινομένων. Διελέγχω γὰρ ἅπαντα, κ' 10  
λέγω τὰ δοκεῖνά μοι ἐς τὸ φανερόν, ἐδὲ δεδιώς τινα, ἐδὲ ὑπ'  
αἰδὸς ἐπικαλύπτω τὴν γνώμην ᾧς κ' ἐπαχθῆς δοκῶ τοῖς  
πολλοῖς, κ' συκοφαντικός τὴν φύσιν, δημόσιός τις κατή-  
γορ<sup>ο</sup>ς ὑπ' αὐτῶν ἱπονομαζόμεν<sup>ο</sup>. Πλὴν ἀλλ' ἐπιέπρ  
ἔξιγι, κ' κεκήρυκται, κ' σὺ, ὦ Ζεῦ, ἰδίδως μί' ἐξουσίας 15  
εἰπεῖν, ἐδὲν † ὑπογελάμην<sup>ο</sup> ἐρῶ.--- Πολλοὶ γάρ, φημι, ἐκ  
ἀγαπῶντες, ὅτι αὐτοὶ μίλιχου τῶν αὐτῶν ἡμῖν ξυνεδρίων,  
κ' εὐωχῆναι ἐπίσης (κ' ταῦτα, θνητοὶ ἐξ ἡμισίας ὄντες)  
ἔτι κ' τὸς ὑπερέτας, κ' διασώτας τὸς αὐτῶν ἀνέγαγον ἐς  
τὸν ἕρανόν, κ' παρηνίγραψαν. Καὶ νῦν ἐπίσης διανομάς τε 20  
† νεμοῖται, κ' δυσιῶν μίλιχουσιν, ἐδὲ καλαβαλόις ἡμῖν τὸ

*Mercury's Proclamation, here, seems to be made up out of the above two. For τειλίων θειῶν answers to Men above Fifty, in the Former; and οἷς ἔξιγι is a Part of the Latter, and seems to be levelled at those Deities who, being ξένοι and μέτοικοι in Heaven, had, therefore, no Right to speak, in this Assembly of the Gods, and are, hereby, warned against presuming so to do.*

\* ξένοι, at Athens, were only Sojourners who lodged there, for some short Time. The μέτοικοι were such as, being first registered in the Court of Areopagus, took up their Abode in the City, and followed any lawful Business they pleased; but were not allowed to vote in

the Assemblies, or have any Share in the Government, and were obliged, under Pain of Confiscation, to have all their Business in the Courts managed by Patrons, called προστάται, as hath been already observed. They also paid a yearly Tribute to the State, called μετοίκιον, which is mentioned, a little below. See Potter's Antiqu.

† ὑπογελάμην<sup>ο</sup>.] Ὑπο-  
τέλλομαι, animo contraher, I am  
cramped in Mind, or I am a-  
fraid. Steph.

† νέμονται. ] Stephanus  
shews, that from νέμω, distribuo,  
come νέμω and νέμομαι, possi-  
deo-quod-aliquis-mecum-partitus-  
est.

μετοίκιον.



μειοίσιον. ΖΕΥΣ. Μηδὲν αἰνίσματ' ἰδοῶς, ὦ Μῶμι, ἀλλὰ σαφῶς, καὶ διαῖξ' ἔηδ' ἔλπεαι σοι ὁ λόγος, ὡς πολλὰς εἰκαζειν, καὶ ἐφαρμόζειν ἄλλοις ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρ' ἑρσισίας τὴν ὄψιν, μηδὲν ὀκνεῖν λέγειν.

2. ΜΩΜ. Εὖγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρ' ἑρσίσιν. Ποιεῖς γὰρ τὸ το βασιλικόν, ὡς ἀληθῶς, καὶ μεγαλόφρον. Ὡς ἐγὼ καὶ τὸ νομα. --- Ὁ γὰρ τοι γενναί-  
 10 ὅταί. Διόνυσος ἡμιάνθρωπος ὢν, ἐδὲ Ἕλλην μὴρόθεν, ἀλλὰ Συροφοινικός τινος ἑμπορεύς \* Κάδμω θυγατρίδης, ἐπείπερ ἡξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν ἐ λέ-  
 γω, ἔτε † τὴν μήτραν, ἔτε τὴν μέθην, ἔτε τὸ βυδισμα· πάντες γὰρ οἶμαι ὁρᾶτε ὡς θῆλυς, καὶ γυναικεῖον τὴν φύσιν, ἡμιμανθής, ἀκράτ' ἔωθεν ἀποπνέων. Ὁ δὲ, καὶ ὅλην ‡ φρα-  
 15 τρίαν εἰσεποίησεν ἡμῖν, καὶ τὸν χόρον ἐπαγόμενος πάρεστι, καὶ θεὸς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σιληνόν, καὶ Σαίβρεα, ἀγροίκας τινάς, καὶ αἰπόλους τὰς πολλὰς, σκιρτήλικας ἀν-  
 δρώπων, καὶ τὰς μορφὰς ἄλλοκότους· ὃν ὁ μὲν, κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ ἐοικώς, καὶ γένειον βα-  
 20 ρύ κατειμένους, ὀλίγον τράγ' ἀναφέρων ἐστίν· ὁ δὲ, φαλακρὸς γέρον, σιμὸς τὴν ῥίνα, ἐπὶ ὅν τὰ πολλὰ ὀχόμενος, || Λυδὸς ἔτος· οἱ δὲ Σάτυροι ὀξεῖς τὰ ὦτα καὶ αὐτοὶ φα-  
 λακροὶ, κέραται (οἷα τοῖς ἄρ' ἰν' ἡμιθῆσιν ἐρίφοις τὰ κέ-  
 ρατα ὑποφύειαι) Φρύγες τινὲς ὄντες. Ἐχουσι δὲ § καὶ ἑρὰς

\* Κάδμω θυγατρίδης.] Momus calls Cadmus a Merchant, because he was the Son of Agenor, King of the Phœnicians, who, in his Reign, were the greatest Traders in the World.--  
 Θυγατρίδης ὅ. This Nominative Case is a Contract from Θυγατρίδος, and signifies a Grandchild by the Daughter.

† τὴν μήτραν.] This may be the Accusative Case, of κατά understood.

‡ Φρατρίαν.] After Cecrops had settled a Form of Government among the Athenians, he, for the better Conducting of public Business, divided the

whole People of Attica into four φύλαι, or Tribes, and each Tribe into three φρατρίαῖς, or Wards, and each Ward into thirty γένη, or Families. The People were, afterwards, divided into ten, and, again, into twelve Tribes, as Dr. Potter and Stephanus shew. And it must, thence, follow, that the Φρατρίαῖ were also multiplied.

|| Λυδός.] Silenus, the Foster-father of Bacchus.

§ καὶ ἑρὰς.] Tails also: That is, beside their other Deformities.



ἄπαντες. Ὅρατε οἷος ἡμῖν θεὸς ποιεῖ ὁ γυνάδας; εἶπα  
θαυμάζομεν, εἰ καὶ ἀφροῦσιν ἡμῶν οἱ ἄνθρωποι, ὁρῶντες  
ἔτω γελοῖος θεός, καὶ τεραστίας; εἰ γὰρ λέγειν, ὅτι καὶ δύο  
γυναικας ἀνῆγαγε, τὴν μὲν ἐρωμένην ἔσαν αὐτῷ, τὴν Ἀρι-  
άδην (ἧς καὶ τὸν γέγονον ἐγκατέλεξε τῷ τῶν ἀγέρων χορῷ) 5  
τὴν δὲ Ἰκαρίῃ τῷ γεωργῷ θυγατέρα. Καὶ (ὁ πάντων γε-  
λοιότατος, ὃ θεός) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ τῷτον  
ἀνῆγαγεν, ὡς μὴ αἰῶτο ἢ παῖς εἰ μὴ ἔξει ἐν τῷ ἔρανῳ τὸ  
ξύνηθες ἐκείνο, καὶ ὅπερ ἡγάπα κυνίδιον αὐτῆς. Ταῦτα  
ἔχ' ὕβρις ὑμῖν δοκεῖ, καὶ παροιμία, καὶ γέλως; — Ἀκῆσαι δ' 10  
ἔν καὶ ἄλλης.

3. ΖΕΥΣ. Μηδὲν, ὦ Μᾶμε, εἴπης, μήτε περὶ Ἀσκλη-  
πιῦ, μήτε περὶ Ἡρακλῆος; ὁρῶ γὰρ οἱ φέρῃ τῷ λόγῳ.  
Οὗτοι γὰρ, ὁ μὲν αὐτῶν ἰᾶται καὶ ἀτίσῃσιν ἐκ τῶν νόσων,  
καὶ ἔστι 15

— πολλῶν ἀνιάξει, ἄλλων.

Ὁ δ' Ἡρακλῆς υἱός; ὦν ἱμὸς, ἐκ ὀλίγων πόνων ἐπρίατο τὴν  
ἀθανασίαν. Ὡς μὴ κατηγόρει αὐτῶν. ΜΩΜ. Σιωπή-  
σομαι διὰ σέ, ὦ Ζεῦ, πολλά εἰπεῖν ἔχων. Καίτοι εἰ μη-  
δὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τῷ πυρός. Εἰ δὲ ἐξῆν καὶ 20  
πρὸς αὐτόν σε τῇ παρρησίᾳ χρῆσθαι, πολλά ἂν εἶχον  
εἰπεῖν. ΖΕΥΣ. Καὶ μὴ πρὸς ἐμὲ ἔξει μάστιγ. Μῶν  
δ' ἔν καὶ ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν ἔ' μόνον  
τῷτο ἀκῆσαι εἶναι, ἀλλὰ καὶ ἄλλο τι περὶ σὺ λίγῃσι, καὶ  
ταφον ἐπιδεικνύουσιν. Ἐγὼ δὲ ἔτε ἐκείνοις περὶ δομαι, ἔτε 25  
Ἀχαιῶν Αἰγυῖουσιν, ὑποβολιμαῖον σε εἶναι φάσκουσιν. —

Ἄ δὲ μάστιγα ἐλβ' χθῆναι δεῖν ἡγῶμαι, ταῦτα ἐρῶ. Τὴν  
γὰρ τοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν  
τῷ νοθευθῆναι ἡμῶν τὸ ξυνέδριον σύ, ὦ Ζεῦ, παρέσχες,  
διηλαῖς ἐπιμιθύνει, καὶ καλῶν παρ' αὐτὰς ἐν ἄλλοις ἀλ- 30  
λῶ σχήματι. Ὡς ἡμᾶς δεδιέναι, μή σε καλᾶθύση τις  
ξύλλαθῶν, ὅποτε ἂν ταῦρ ἦς, ἢ τῶν χρυσοχόων τις κα-  
τεργάζεται χρυσὸν ὄντα καὶ ἀντὶ Διός. ἢ ὄρμῃ, ἢ ψέλλιον,  
ἢ ἐλλόθειον ἡμῖν γένῃ. Πλὴν ἀλλὰ ἐμπέπληκας γε τὸν ἔ-  
ρανόν τῶν ἡμιδίων τέτων, ἔ' γὰρ ἂν ἄλλως εἴποιμι. Καὶ τὸ 35  
πρᾶγμα γελοιότατόν ἐστιν, ὅπότ' ἂν τις ἄφω ἀκῆσῃ, ὅτι  
ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυσθεὺς, ὃς ἐπί-  
ταττεν αὐτῷ, τίθεικε, καὶ \* πλεσίον Ἡρακλῆος νεός, οἰκί-

\* πλεσίον.] *Near to one* *Servant, and only the Tomb of*  
*another are, forsooth, the Tem-* *Eurystheus, his Master.*  
*ple of Hercules, who was but a*



τη οἴῳ, καὶ Εὐρυσθέως τάφος, τῷ διαπότη αὐτῷ. Καὶ  
 πάλιν ἐν Θηβαίς, Διόνυσος μὲν θεὸς, οἱ δὲ ἀνέψιοι αὐτῷ,  
 ὁ Πενθεύς, ὁ Ἀκταίων, καὶ ὁ Λεάρχῳ. αἰθρώπων ἀπασιῶν  
 † κακοδαιμονέσασιν. Ἀφ' ἧ δὲ ἀπαξ σὸν, ὦ Ζεῦ, ἀνέψας  
 5 τοῖς τοῖσιν τὰς θυρας, καὶ ἐπὶ τὰς θνητὰς ἐστράων, ἀπαν-  
 τες μιμήμεθαί σε, καὶ ἐχὶ ἀξέμενος μόνον, ἀλλ' (ὅπερ αἰ-  
 σχιστοῖ) \* καὶ αἱ θηλείαι θεαί. Τίς γὰρ ἔκ οἷδε τὸν  
 † Ἀγχιόν, καὶ τὸν Τιθωνόν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν  
 Ἰάσωνα, καὶ τὴν ἄλλαν; ὥστε ταῦτα μὲν ἰάσειν μοι δοκῶ.  
 10 μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

4. ΖΕΥΣ, Μηδὲν περὶ τῷ Γανυμήδεσ, ὦ Μῶμε, εἴπης.

† κακοδαιμονέσασιν.] This appears from the following Mythology: When *Cadmus* could not find his Sister, *Europa*, not daring to return to his Father, *Agenor*, who had sent him in Quest of her, with strict Orders, never to return without her, he came into *Greece*, where he introduced the Use of Letters, and built the City of *Thebes* in *Bæstia*. Being, at length, turned out of his Kingdom by *Amphion* and *Zethus*, the Gods, in Compassion to him, turned him into a Serpent. See *Ovid*. Met.

By his Wife, *Hermione*, he had four Daughters, *Semele*, *Agave*, *Ino* and *Autonoe*—When *Semele* was big of *Bacchus*, by *Jupiter*, she desired the God to embrace her, as he was wont to do *Juno*: She, therefore, was burned alive, while he approached her with Thunder and Lightning. — *Agave*, with her *Bacchanals*, tore her own Son, *Pentheus*, in Pieces, for contemning the Rights of *Bacchus*, while they celebrated them.— *Ino*, having severely treated *Phryxus* and *Helle*, the Children of her Husband, *Athamas*, by his former Wife, *Nephele*, had, first, the Mortification of

seeing *Athamas*, in a Fit of Rage, slay her Son, *Learchus*; and, then, was, with her other Son, *Melicerta*, in her Arms, driven by him into the Sea.— And, lastly, *Autonoe's* Son, *Aclæon*, being turned into a Stag by *Diana*, for his having seen her naked, was torn in Pieces by his own Dogs. *Ovid*.

\* καὶ αἱ θηλείαι θεαί.] There seems to be a good deal of Humour in this Expression, as if he had said, *Ay*, and the delicate, puny Goddesses too. *Homer*, but not in the Way of Humour, hath the same Sort of Expression, as, Ἥρη θηλὺς εἶσα Il. xix. and Ἀθήνη θηλὺς εἶσα, Il. xxiii. And, perhaps, this of *Lucian* is a Sneer upon the Epithet, *θηλὺς*, thus applied; because, to say a Female Goddess, or, a Female Woman, is silly and trifling. I do not say but a Poetical Genius may make this a Beauty.

† Ἀγχιόν.] *Venus* had an Amour with *Anchises*, *Aurora* with *Tithonus*, *Luna* with *Endymion*, and *Ceres* with *Jasón*: Whose Stories see, in your Dictionary.



χαλιπανῶ γάρ, εἰ λυπήσεις τὸ μυράκιον, ὀνειδίσας εἰς τὸ γένεον. ΜΩΜ. Οὐκᾶν μὴδὲ περὶ τῆ ἀείθε ἔπω, ὅτι καὶ ἔτοον ἐν τῷ ἔρανῳ εἶναι, ἐπὶ τῇ βασιλείᾳ σκήπτρου καθεζόμενον, καὶ μοινοῦχί ἐπὶ τὴν κεφαλὴν σου νεοτιεύων. Θεὸς εἶναι δοκῶν; ἢ καὶ τέτον τῇ Γαιυμήδης ἔνεκα ἰάσομεν; ἀλλ' 5 ὁ Ἄτλις γε, ὃ Ζεῦ, καὶ ὁ Κορυβάς, καὶ ὁ Σαβάξιον, πόθεν ἡμῖν ἐπεισεκληθῆσαι ἔτοι; ἢ ὁ Μίθρης ἐκείνῳ ὁ Μῆδον, ὁ τὸν κύνδον, καὶ τὴν τιάραν, εἰδὲ ἑλληρίζων τῇ Φωγῇ, ὥς ἐδ' ἦν προπῆ τις, ξυνήσι. Τοιγαρὲν οἱ Σκυδαί, καὶ οἱ Γέται ταῦτα ὀρῶντες αὐτῶν, μακρὰ ἡμῖν χαίρειν ἐιπόντες, αὐτοὶ 10 ἀπαθανατίζουσι, καὶ θεὸς χειροποιῶσιν, ὅς ἂν ἰδελήσωσι, τὸν αὐτὸν τρόπον, ὅνπερ καὶ Ζάμολξις δῶλ' ὦν, παρηνεγράφη, ἐκ οἷδ' ὅπως διαλαδῶν. Καὶ τοι ταῦτα πάντα, ὃ θεοὶ, μέτρια. Σὺ δὲ, ὃ \* κυνοπρόσωπε, καὶ συνδόνει ἐγαλμένη Αἰγύπτει, τίς εἶ, ὃ βέλτις, ἢ πῶς ἀξιοῖς θεὸς εἶναι ὑλάκ- 15 ῶν; τί δὲ βελόμενον, καὶ ὁ Μεμφίτης ἕτος † ταῦρος, ὁ ποικίλος, προσκυεῖται, καὶ χρεῖ, καὶ προσφῆτας ἔχει; αἰσχύνομαι δὲ ἱεῖδας, καὶ πιθήκας ἐπιπῶν, καὶ τρώγας, καὶ ἄλλα πολλῶν γειοτότερα, ἐκ οἷδ' ὅπως ἐξ Αἰγύπτει παρὰ βυσθίνῃ εἰς τὸν ἔρανόν. Ἄ ὑμεῖς, ὃ θεοὶ, πῶς ἀνέχεσθε ὀρῶντες ἐπί- 20 σης, ἢ καὶ μᾶλλον ὑμῶν προσκυνέμενα; ἢ σὺ, ὃ Ζεῦ, πῶς φέρεις, ἐπιπιδὼν κριθὲ κέρατα φύσασί σοι; ΖΕΥΣ. Αἰσχερὰ ὥς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων. Ὅμως δ' ἔν, ὃ Μῶμι, τὰ πολλὰ αὐτῶν αἰνίσματά εἰσι, καὶ ἐ πάντῃ χρεὶ κατὰ γελᾶν ἀμύηλον ὄντα. ΜΩΜ. Πάντῃ γὰρ μυσηρίων, 25 ὃ Ζεῦ, δεῖ ἡμῖν, ὥς εἰδέναι, θεὸς μὲν, τὸς θεὸς, κυνοκεφάλους δὲ, τὸς κυνοκεφάλους.

5. ΖΕΥΣ. Ἐα, φημί, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε γὰρ περὶ τέτων ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δὲ τὸς ἄλλους λέγε. ΜΩΜ. Τὸν Τροφάνιον, ὃ Ζεῦ, καὶ ὁ μαλιστὰ 30 με ἀποπνίγει, τὸν Ἀμφίλοχον ὃς ἐναγὺς ἀνδρώπῃ, καὶ † μητραλοῖς υἱὸς ὢν, δεσποῖ δὲ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενον τὰ πολλὰ, καὶ γοητεύων τοῖν δυοῖν ὀβολοῖν ἔνεκα. Τοιγαρὲν ἐκ ἔτι σὺ, ὃ Ἀπολλόν, εὐδοκίμεις, ἀλλὰ ἤδη

\* κυνοπρόσωπε.] This was Anubis, an Egyptian Idol, in the Form of a Dog.

— Latrator Anubis.

Virg. Æn. viii.

† ταῦρος.] Osiris.

† μητραλοῖς] The Nominative Case is μητραλοίας. That Amphiarus, the Father of Amphilocho, was a Parricide, is what I cannot find, any where.



παῖς λίθος, καὶ πᾶς βωμὸς χρησμοδεῖ, ὃς ἂν ἐλαίῳ περιχυ-  
 θῇ, καὶ γεφάνης ἔχῃ, καὶ γόησι ἀνδρὸς εὐπορήσῃ, οἷοι πολ-  
 λοὶ εἰσιν. Ἦδη καὶ ὁ Πολυδάμανις τῇ ἀδελφῇ ἀνδρὶας  
 ἰᾶται τὰς πυρέττοιας ἐν Ὀλυμπίᾳ, καὶ ὁ Θιαγίνης ἐν Θά-  
 5 σῳ, καὶ Ἐκτορι δύουσι ἐν Ἰλίῳ, καὶ Πρωϊσιλάῳ καλαινικρὺ  
 ἐν Χιρρόνησῳ. Ἀφ' ὧν ἔν τούτοις γιγνώμεν, † ἐπι-  
 δίδωκε μᾶλλον ἢ ἐπιτορκία, καὶ ἱεροσυλία· καὶ ὅλως, καλῶς πε-  
 φρονήκασιν ἡμῶν εὖ ποιῆντες.—Καὶ ταῦτα μὲν περὶ τῶν νό-  
 10 δων, καὶ παρεργασιῶν.—Ἐγὼ δὲ καὶ ξίνα ὀνόμαϊα πολλὰ  
 ἦδη ἀκέων, ἔτε ὅλῳν τινῶν παρ' ἡμῖν, ἔτε συγῆται ὅλως δυ-  
 ναμένων, πᾶν, ὃ Ζεῦ, καὶ ἐπὶ τέτοις γελῶ. Ἡ πῶ γὰρ  
 ἔστιν ἡ πολυδρῦλλη ἀρετή, καὶ φύσις, καὶ εἰμαρμένη, καὶ  
 τύχη, ἀνυπόστατα, καὶ κενὰ πρᾶγμάτων ὀνόμαϊα, ὑπὸ βλα-  
 15 πκῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; καὶ ὅμως αὐτο-  
 σχέδια ὄντα, ἔτω τὰς ἀνοήτους πείπειν, ὥστε εἰδῆς ἡμῖν,  
 ἔδῃ δύνει βέλεια, εἰδὼς ὅτι καὶ μυρίας ἐκατόμβας παρα-  
 στήσῃ, ὅμως τὴν τύχην πρᾶξουσιν τὰ μεμοιραμένα, καὶ ἂ ἐξ  
 ἀρχῆς ἐκάστῳ ἐπεκλώσθῃ. Ἠδίως ἂν ἔν ἐροίμην σε, ὦ  
 Ζεῦ, εἰ πᾶς εἶδες ἡ ἀρετὴν, ἡ φύσιν, ἡ εἰμαρμένην. Ὅτι  
 20 μὲν γὰρ καὶ σὺ ἀκέεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς,  
 οἶδα, εἰ μὴ κωφὸς τις εἴ, ὥς βοῶντων αὐτῶν μὴ ἱπαίειν.  
 Πολλὰ ἔτι ἔχων ἐπιτεῖν, καλῶς παύσω τὸν λόγον. Ὅρῳ γὰρ  
 τὰς πολλὰς ἀχθομένους μοι λέγοντι, καὶ συρίττοιας, ἐκείνης  
 μάστιγα, ὣν καθήψατο ἡ παρεργασία τῶν λόγων. Πέρας γὰρ,

† ἐπιδίδωκε.] When the  
 Verb ἐπιδίδωμι, which, strictly,  
 and naturally, signifies no more  
 than *do insuper*, or *donopræterea*  
 is used to signify *præscio*, or,  
*auger*, as, in this Place, it  
 seems to me to have made a  
 very odd Transition, from its  
 first, to this other Meaning:  
 For, when it signifies *do insuper*  
 it always hath after it the  
 Accusative Case of the Thing  
*added*, either expressed, or very  
 plainly understood; as appears  
 from *Stephanus's* Quotations,  
*ἐκ τῶν οἰκειῶν ἄλλα ἐπιδιδύ-*  
*ναι*, and, *ἐγὼ δὲ τοι ἐκ*  
*ἐπιδώσω*. *Plato*, and *Hesiod*.  
 But, in the Signification of *pro-*

*ficio*, as we see it, here, it is  
 put, absolutely, and, as it were,  
 by Force, for that Meaning, as  
 it stands by itself without any  
 Case, either expressed, or easily  
 understood. The usual Way of  
 accounting for Acceptations of  
 this Kind is to say, That they  
 are Idioms, and that the Lan-  
 guage will have it so. But I  
 cannot help Thinking, after all,  
 that there really is a Case still  
 understood, and that th's Mode  
 of *Speech* before us is intended,  
 thus, ἐπιδίδωκε ἘΑΥΤῇΝ  
 μᾶλλον ἢ ἐπιτορκία, “Perju-  
 ry hath given more of  
 “herself,” *i. e.* “hath in-  
 “creased.”



εἰ ἰδέλεις, ὦ Ζεῦ, \* Ψήφισμά τι περὶ τέτων ἀναγνώσομαι  
ἥδη ξυγγραμμένοι. ΖΕΥΣ. Ἀνάτωθι. Οὐ πάντα γὰρ  
ἀλόγως ἡτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ  
ἐπιπλεῖον αἰ γίγνηται.

\* Ψ Η Φ Ι Σ Μ Α.

Α Γ Α Θ Η Τ Υ Χ Η.

6. Ἑ **Κ**κλησίας \* ἐνόμω ἀγομένης, † ἐβδόμῃ ἡσάμενος,  
ὁ Ζεὺς

\* Ψήφισμα.] The *Athenian*  
Ψήφισμα, or *Decree*, differed  
from the Νόμος, or *Law*, in  
this, that the Νόμος was a ge-  
neral and lasting Rule, but the  
Ψήφισμα only respected parti-  
cular Times, Places, Persons,  
and other Circumstances. *Po-  
ter.*

\* Ἑκκλησίας ἐνόμω. ]  
Ἑννομος signifies *intra Legem*:  
And, therefore, ἐκκλησία ἐ-  
νομος signifies, “ an *Assembly*  
“ met together, as the *Law*  
“ directed.” We meet this  
same Expression, in the *Acts of*  
*the Apostles*, chap. xix. ver. 39.  
and our *Translation* renders it,  
a *lawful Assembly*; by which  
we are to understand, “ an  
“ *Assembly* convened and held,  
“ as the *Law* directed.” For  
an *Assembly* may, in a certain  
Sense, be *lawful*, and, yet, not  
held upon any direct Prescription  
of the *Law*.

† ἐβδόμῃ ἡσάμενος.] The  
*Athenian* Month was divided in-  
to three Decads of Days. The  
Days of the first Decad were  
called ἡμέραι μηνὸς ἀρχομένου,  
or, ἡσάμενος; those of the se-  
cond Decad, μισθῆντος; and

those of the third, φθινοῦτος,  
or, λήγοντος.

The first Day of the first  
Decad, or the First of the  
Month, was called νεομηνία, as  
falling upon the *New-Moon* (or  
rather, as being the first Day  
of the Month; ) the Second,  
διύτερα ἡσάμενος; the Third,  
τρίτη ἡσάμενος; and so on to  
δικάτη ἡσάμενος.

The first Day of the second  
Decad, being the Eleventh of  
the Month, was called πρώτη  
μισθῆντος, or, πρώτη ἐπὶ δέκα;  
the second, διύτερα μισθῆντος,  
or, διύτερα ἐπὶ δέκα; and so  
on to the last Day of the second  
Decad, or Twentieth of the  
Month; which was called  
εἰκάς.

The first Day of the third  
Decad, or Twenty-first of the  
Month, was called πρώτη ἐπὶ  
εἰκάδι, or, πρώτη λήγοντος;  
the second of the third Decad, or  
twenty-second of the Month,  
διύτερα ἐπὶ εἰκάδι, or, διύτερα  
λήγοντος; and so on to τρια-  
κας, the Thirtieth, or Last.

Sometimes, they inverted the  
Method of Reckoning, thus:



ὁ Ζεὺς \* ἐπευρίανει, καὶ προήδρευε Ποσειδῶν, ἐπιστάται Ἀπόλλων,

The *first* Day of the *last* Decad, or the *Twenty-first* of the Month, was called *φθίνοντος δικάτη*; the *second* of the same Decad, or *Twenty-second* of the Month, *φθίνοντος ἑνάτη*; and so on upwards to *πρώτη φθίνοντος*, or, *τρίαικας*, after the Manner of reckoning the *Roman* Nones, Ides, and Calends.

By *Solon's* Regulations, every second Month had but twenty-nine Days, and the last Day of every Month was called *τρίαικας*, the *Thirtieth*, the *Twenty-second*, or, according to some, the *Twenty-ninth*, not being, in that Case, reckoned. The *τρίαικας* was likewise, by *Solon*, called *ἔτη καὶ νέα*; because the Old Moon often ended, and the New began, on that Day.

And, *lastly*, the same was called *Δημήτριας*, from *Demetrius Phalereus*, who made every Month to consist of thirty Days, and, consequently, the Year of 360; for which, the *Athenians* erected 360 Statues to him. For all this, and more, see the most accurate *Dr. Potter*.

\* *ἐπευρίανει*.] By *Solon's* Plan of Government, the supreme Power of making Laws and Decrees was lodged in the People of *Athens*; but, lest the unthinking Multitude should, by crafty and designing Men, be seduced to pass any Laws destructive of their own Rights and Privileges, he instituted a Senate, which was composed of such Men only, as were remarkable for their great Wisdom, Experience, and Integrity. This

Body of Men was called *ἑσλή*, and consisted, in *Solon's* Time, of Four hundred Members; the Tribes of *Attica*, out of which they were chosen, being then but four. But, when *Cleisthenes*, eighty six Years after, divided the People into ten Tribes, he also increased the *βουλὴ* to Five-hundred, by ordering that fifty Members should be elected out of each Tribe.

In this Senate, the fifty Representatives of each Tribe presided, Turn about; and each Fifty, for the Space of thirty-five Days, beginning with the Representatives of the first Tribe. The *presiding* fifty were called *πρυτάνεις*; and the Space of thirty-five Days, during which they presided, was termed *πρυτανία*.

The same *presiding* Fifty again divided their Trouble, by agreeing that Ten only of them should preside, for the first seven Days of their Time; Ten more, for the next seven; and so on, till each Ten of the Fifty had taken a Turn of seven Days; which made five times seven, or thirty-five-Days, that is, the *πρυτανία*, or whole Time of the Tribe's presiding.

Now the Ten, whom the fifty *πρυτάνεις* deputed out of themselves, were, for the Time being, called *πρόεδροι*; and one of these, again, who was chosen by Lot to preside, in Chief, was stiled *ἐπιστάτης*.

With Regard to the *ἐκκλησίαι*, or *Popular Assemblies*, the distinct Business of the *πρυτάνεις*



λων, ἱγγραμμάτερι Μῶμ<sup>ο</sup> τῆς νυκτὸς, καὶ ὁ ὕπνος τὴν \* γνώ-  
μην εἶπεν.—ἘΠΕΙΔΗ πολλοὶ τῶν ξένων, † εἰ μόνοι Ἑλ-  
ληνες, ἀλλὰ καὶ Βάρβαροι, ὑδαμῶς ἀξιοὶ ὅτις κοινωνεῖν ἡμῶν  
τῆς πολιτείας παρεγγραφέντις, ἐκ οἷδ' ὅπως καὶ θεοὶ δόξαν-  
τις, ἐμπιπλήκασιν μὲν τὸν ἕρανόν, ὡς μετὸν εἶναι τὸ συμ- 5  
πόσιον ὅχλος ταραχώδης πολυγλώσσων τινῶν, καὶ ‡ ξυγκλύ-  
δων ἐπιλίλοιπε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὥστε § μινᾶς  
ἤδη τὴν † κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ  
ὕπὸ αὐθαδεῖας παρωσάμενοι τὲς παλαιὰς τε, καὶ ἀληθεῖς  
θεάς, προεδρίας ἡξιώκασιν ἑαυτὰς παρὰ πάντα τὰ πά- 10  
τρια, καὶ ἐν τῇ γῇ περισμασθαι θέλωσι· ΔΕΔΟΧΘΗ τῇ  
βελῇ, καὶ τῷ δήμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμ-  
πῳ.

νῆς was to summon the People to meet; that of the προεδροί, to lay before them what they were to deliberate upon; and that of the ἐπιστάτης, to grant them the Liberty of Voting, which they could not do, till he had given them a Signal.

*Laws* and *Decrees* generally took their Rise in the βέλῃ, or *Senate*, because the Persons, who composed it, were Men of Learning, and great Knowledge in the true Interests of the Constitution; but no Act of their's was of any Force, till the above proper Officers had laid it before the People, and they had ratified it by their Votes. This Account I have collected from the most learned Dr. *Potter*.

It is to be observed, that *Jupiter* is, here, made to represent all the *πρωτανεῖς*, in his single Person, and *Neptune* the *πρόεδροι*; but *Apello* and *Momus* only the single Officers, called *ἐπιστάτης* and *γραμματεὺς*; by which it appears, that a proper Pre-eminence is, here, preserved in the Distribution of these Offices.

\* γνώμην εἶπεν.] It is not meant, that *Hyppus* was the Person, who laid this *Decree* before the Assembly; but that he was the first Author of it. Γνώμην εἶπεν, *confere*, vel, *Auctor-effesentiae*. Steph.

There seems to be an humorous Allegory, in making the God of *Sleep* the Author of this *Decree*; which is as much as to say, that the whole Affair of this Assembly of fictitious Deities is but a Dream, or *Chimera*.

† εἰ μόνοι Ἑλληνες.] He speaks, in Conformity to the Usage in *Athens*, where, even, *Greeks* were reckoned ξένοι, or Strangers; to wit, such as came from *Ionis*, the Islands, or any other Colony. See *Potter*.

‡ ξυγκλύδων.] Put for *συγκλῦδων*, from the Nominative σύγκλυς——ύδος, a Derivative from *συγκαλέω*, *convoco*.

§ μινᾶς.] See the Note upon *δραχμῶν*, *Lib. I. Dial. xi.*

† κοτύλην.] See the Note upon *χοίνικας*, *Lib. I. Dial. xvii.*



πῶς περὶ τροπᾶς χειμερινᾶς, ἰλίσθαι δὲ ἐπιγνώμονας τε-  
 λείας θεὸς ἐπ' αὐτῶν, τρεῖς μὲν, ἐκ τῆς παλαιᾶς βουλῆς τῆς ἐπὶ  
 Κρόνῳ, τέτταρας δὲ ἐκ τῶν δώδεκα· καὶ ἐν αὐτοῖς, τὸν Δία.  
 Τέττης δὲ τὴς ἐπιγνώμονας, αὐτὴς μὲν καθήξισθαι ὁμό-  
 5 σαύλας τὸν νόμιμον ὄρεον, τὴν Στύγα. Τὸν Ἑρμην δὲ,  
 κηρύξαιλα ξυναγαγεῖν ἅπαντας, ὅσοι ἀξιοῦσι † ξυτιλεῖν εἰς  
 τὸ συνέδριον. Τῆς δὲ ἡκεῖν μάρτυρας ἱπαγομέμεναι ἰωμότας,  
 καὶ ἀποδείξει τῷ γένει. Τῷ τευθεν δὲ, οἱ μὲν παρίτωσαν  
 καδ' ἕνα. Οἱ δὲ, ἐπιγνώμονες ἐξελιάζοντες, ἡ θεὸς εἶναι  
 10 ἀποφανῆναι, ἡ καὶ ἀπεμψουσιν ἐπὶ τὰ σφέτερα ἡρία, καὶ  
 τὰς δῆκας τὰς προγονικάς. Ἦν δὲ τις \* ἀλῶ τῶν ἀδο-  
 κίμων, καὶ ἀπαξ ὑπὸ τῶν ἐπιγνώμων ἐκκριθῆναι ἐπιδοαίνων  
 τῷ ἔραν, εἰς τὸν τάρταρον ἐμπιστεῖν τέτον. Ἐργάζεσθαι  
 δὲ τὰ αὐτὰ ἔκαγον. Καὶ μήτε τὴν Ἀθηνᾶν ἰᾶσθαι, μήτε  
 15 τὸν Ἀσκληπιὸν χρησμοδεῖν, μήτε τὸν Ἀπόλλω τοσαῦτα  
 μόνον ποιεῖν, ἀλλ' ἐν τῇ ἐπιτεξάμενον, μάντιν, ἡ κισαρῶδον,  
 ἡ ἰατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προεπιτεῖν, μὴ ἀνα-  
 πλάττειν καὶ ἀνὸνμαῖα, μηδὲ ληρεῖν περὶ ὧν οὐκ ἴσασιν.  
 Ὅπόσοι δὲ ἦδη ναῶν ἡ θυσιῶν ἡξιώθησαν, ἐκείνων μὲν  
 20 καδαιρεθῆναι τὰ ἀγάλματα, ἐνιθῆναι δὲ ἡ Διὸς, ἡ  
 Ἡρας, ἡ Ἀπόλλωνος, ἡ τῶν ἄλλων τινὸς· ἐκείνοις δὲ,  
 τάφον χῶσαι τὴν πόλιν, καὶ γῆλην ἐπιστῆσαι ἀντὶ  
 βωμῶ. Ἦν δὲ τις παρακῆσθαι τῷ κηρύγματι, καὶ μὴ  
 ἰδεῖν ἐπὶ τῆς ἐπιγνώμονας ἰλθεῖν, † ἐρήμην αὐτῇ  
 † κατα-

† ξυτιλεῖν ] The other  
 Translation renders this Word  
*legitime-admitti*; but I chuse  
 to follow Stephanus, who says  
 that, upon Occasions of this  
 Kind, it should be rendered  
*contribui, to be ranked among*.  
 Yet still I cannot see, why it  
 should, or how it can, be taken  
 passively. It comes from τέλος,  
*Dignitas, or Magistratus*, (which  
 Sense of the Word is common,  
 as we find *Cyru*, in *Xenophon*,  
 saying, εἰς τῷτο τὸ τέλος  
 κατέστη); and I cannot appre-  
 hend, why it may not be, natu-  
 rally and easily, rendered, in

*dignitatem, vel, magistratum*  
*coire.*

\* ἀλῶ.] The third Person  
 singular of the second Aorist of  
 the Subjunctive Mood Active.  
 But both the Perfect and second  
 Aorist Active of the Verb  
*αἰσικω*, or *αἰλωμι*, are, gene-  
 rally, taken Passively, as *κλείπ-  
 των ἤλωκε*, *furans deprehensus*  
*est*, Steph. and, *πόλις αἰλῶσα*,  
*urbs capta*, II ii

† ἐρήμην.] ἔρημος — ον,  
 and ἔρημος, η, ον, are both  
 said. But there is no such Word  
 as ἔρημος, an absolute Substan-  
 tive



† καταδαιτησάντων. — ΖΕΥΣ. Τῷτο μὲν ἡμῖν τὸ  
Ψήφισμα δικαιοτάσιον, ὃ Μῶμι, καὶ ὅτω δοκεῖ, ἀναλινάτω  
τὴν χεῖρα. Μᾶλλον δὲ ἔτω γινέσθω· πλείους γὰρ οἶδ'  
ὅτι ἰσονομοῖαι, οἱ μὴ χειροτονήσοντες. Ἀλλὰ νυν μὲν, ἀπίσι.  
Ὅπόταν δὲ κηρύξῃ ὁ Ἑρμῆς, ἡκέις, κομίζοντες ἕκαστος 5  
ἐναργῆ τὰ γνωρίσματά, καὶ σαφεῖς τὰς ἀποδείξεις, πατρὸς  
ἄνομα, καὶ μητρός, καὶ ὄθεν, καὶ ὅπως θεὸς ἐγένετο, καὶ φυλὴν,  
καὶ \* φράτορας. Ὡς ὅστις ἂν μὴ παρὰσχηλαί, ἔδεν μελή-  
σει τοῖς ἐπιγνώμοσιν, εἰ νεῶν τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ  
οἱ ἄνθρωποι θεὸν αὐτὸν εἶναι νομίζουσιν. 10

time; for, when it is put alone  
for a *Desert*, χωρὰ, *Regio*, is  
understood. So likewise, when  
ἐρημία is used, as a Law-term,  
signifying a *forsaken Cause*, or  
that upon which no Defendant  
appears, then, also, is the Sub-  
stantive δίκη, a *Cause*, or *Suit*,  
understood. See *Steph.*

† καταδαιτησάντων. ]  
The Genitive Case Plural of  
καταδαιτήσας, the Participle  
of the first Aorist Active, put,  
according to the *Attic* Dialect, for  
καταδαιτησάτωνσαν, the third  
Person Plural of the first Aorist  
of the Imperative Mood Active  
of καταδαιτάνω, *condemno*,  
from κατά, *contra*, and δαίτα,  
*Arbitrium*.—*Stephanus* observes,  
that *Arbitrium* is a most extra-  
ordinary Signification of the  
Word δαίτα, which, properly,

signifies *Mos-vivendi*, or *Ratio  
Vetus à Medicis prescripta*.  
And, since none, before him,  
have accounted for its signify-  
ing *Arbitrium*, he begs Leave  
to guess, that it is, because, as  
the Prescribing a proper Regi-  
men of *Diet* restores Health to  
sick Persons, so the Decision,  
proposed by *Arbitrators*, restores  
Peace and Harmony to the  
contending Parties. Were I al-  
lowed also to guess, I should  
be apt to think, that, as a pro-  
per Regimen of *Diet*, which  
allows a Patient neither *more*,  
or *less*, than he ought to have,  
hath been termed δαίτα, so  
that Distribution of Justice,  
which gives each of the Liti-  
gants his *exact Due*, might be  
called by the same Name.

\* φράτορας.] See the Note  
upon φρατρίαν, *Lib. II. Dial.*  
ii.

ΔΙΑΛ. γ'. Τίμων, ἢ Μισάνθρωπος.

It is impossible to express the Humour and Satyre, with which the  
Vices and Follies of Mankind are, here, exposed. But the  
best Way, to be justly affected with both, is for the Reader  
strongly to picture and represent, to himself, the Habits, the  
Attitudes, the Humours, the Passions, and the Voices of the  
Speakers. So, if we would read *Timon's* Prayer, with which  
the *Dialogue* begins, with a proper Taste, we must represent to  
ourselves *Timon* in his furred Leather Coat, dirty, shabby, and  
leaning



leaning upon his Spade; and then, after no very pious Meditation, suddenly turning up his four fleering Face, and, in a loud, harsh, angry, gibing Tone of Voice, addressing, or rather attacking, *Jupiter* with a Volley of Poetical Epithets and Attributes.

- TIM. \* **Ω** Ζεῦ \* φίλιε, κ' ξένιε, κ' ἑταιριεῖ, κ' ἐφεί-  
 ριε, κ' ἀστεροπητᾶ, κ' ὄρκει, κ' νεφεληγέρετα,  
 κ' ἐρίγδυπε, κ' εἴ τι σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλέσσι·  
 κ' μάστιγα ὅταν ἀπωρεῷσι πρὸς τὰ μέτρα· (τότε γὰρ αὐ-  
 5 τοῖς πολυώνυμος γινόμενος ὑπερείδεις τὸ ὅπλιον τῷ † μέ-  
 τρῳ, κ' ἀναπληροῖς τὸ κεχρηδὸς τῷ ῥυθμῷ) πῶ σοι νῦν ἡ  
 ἱερὸς ἀραγῶ ἀσραπὴ, κ' ἡ βαρύνουσα βροσίη, κ' ὁ αἰ-  
 δαλόεις, κ' ἀργήεις, κ' σμερδαλέος κεραυνός; ἀπαντα γὰρ  
 ταῦτα λῆρ' ἢ δὴ ἀναπέφνη, κ' καπνὸς ποιητικὸς ἀτεχνῶς,  
 10 ἔξω τῷ παλάμῳ τῶν ὀνομάτων. Τὸ δὲ αἰοιδιμόν σου, κ' ἐκη-  
 τόλον ὄπλον, κ' πρὸ χειρὸν, ἐκ οἷδ' ὅπως τελείως ἀπέσθη,  
 κ' ψυχρὸν ἐστὶ, μὴδὲ ὀλίγον σπινθήρα ὀργῆς κατὰ τῶν ἀ-  
 δικημάτων διαφύλαττον. Θᾶττον γὰρ τῶν ἐπιτορκεῖν τις ἐπι-  
 χειρέντων ἔωλον θρυαλλίδα φοβηδεῖν αὐτὴν, ἢ τὴν τῷ πανδα-  
 15 μάτορος κεραυνῷ φλόγα. Οὕτω δαλὲν τινα ἐπαναλείνασθαι  
 δοκεῖς αὐτοῖς, ὡς πῦρ μὲν, ἢ καπνὸν ἀπ' αὐτῆς μὴ δεδιέναι,  
 μόνον δὲ τῷτο οἶσθαι ἀπολαύειν τῷ τραυμάτι, ὅτι  
 ἀναπληροῦσθαι τῆς ἀσβόλης. Ὡς ἤδη διὰ ταῦτά σοι  
 κ' ὁ Σαλμονεὺς ἀνιβερόντων ἐτόλμα, ἐ πάνυ τοι ἀπίθανον  
 20 ὦν πρὸς ἔτῳ ψυχρὸν τὴν ὀργὴν Δία, θερμοεργὸς ἀνὴρ, κ'  
 μεγαλαυχόμενος. Πῶς γὰρ ὅπως γε καθάπερ † ὑπὸ μαν-  
 δραγόρα

\* φίλιε.] The Words *philie*, *hospitalitie*, and *jusjurandice*, in the Translation, are coined.

† μέτρῳ.] Βαίνονται δὲ οἱ ῥυθμοὶ, τὰ δὲ μέτρα ἐ βαίνονται. Scholiast. *Æschyli. Faber.*—So that ῥυθμὸς signifies the *harmonious Run* of a Verse, and μέτρον the *just Measure*, or, *Number*, of Feet.

‡ ὑπὸ μανδραγόρα.] *Grævius* thinks, that *Lucian* could not write it, ὑπὸ μανδραγόρα, because the *Mandrake* doth not cause *Sleep* to such, as only lie

under it, but to such as *drink* the Juice of it: And he, therefore, would have it read, ἀπὸ μανδραγόρος, after *Mandrake*, that is, “after Taking a Dose of *Mandrake*.” That ἀπὸ is, often, taken, in this Sense, is certain; as, ἀπὸ δ' αὐτῆς θορέσσοντο, at *deinde armabantur*, Il. ix. and, ἀπὸ δειπνῶς, post *cœnam*; ἀπὸ σάλπιγγος, post *tubæ sonitum*. *Steph.*—Yet, as the *Mandrake* is a Plant of a *seporific* Quality, I think, *Lucian* might have considered a Dose of



δραγόρα καθιδύεις ; ὅς ἔτε τῶν ἐπιτορκύντων ἀκύνεις, ἔτε τὴν  
ἀδικύνειαν ἐπισκοπεῖς, λημᾶς δὲ, καὶ ἀμύδυνῳ τὴν πρὸς τὰ  
γινόμενα, καὶ τὰ ὅσα ἐκκεκώφωσαι καθάπερ οἱ παρηγηκό-  
τες. Ἐπειὶ ἐπεὶ γὰρ ἔτι καὶ ὁξύνωμαι ὦν, καὶ ἀκμαῖος τὴν  
ὄρεγην, πολλὰ καὶ τῶν ἀδίκων, καὶ βιαιῶν ἐποίεις, καὶ ἐδὲ 5  
ποῖε ἦγες τότε πρὸς αὐτὸς ἐκχειρίαν, ἀλλ' αἰεὶ ἐνεργὸς  
πάντως ὁ περικυνὸς ἦν, καὶ ἡ αἰγὶς ἐπεσεῖτο, καὶ ἡ Βροντὴ  
ἐπαλαγιῖτο, καὶ ἡ ἀστραπὴ συνεχίς ὥσπερ \* εἰς ἀκροβο-  
λισμὸν

of it, as an *Oppression* and *Load*  
upon the Senses; and, therefore,  
have said of a Person, that he  
*slept, ὑπὸ μανδραγόρα, under*  
*the Oppression of a Dose of Man-*  
*drake.*

I have been favoured, with  
the following accurate and  
learned Account of the *Man-*  
*drake*, by a Friend:—" *Man-*  
*drake* is an Herb of a narcotic  
and cold Quality, especially  
the Root, which is large,  
and shaped like those of  
Parsnip, Carrot, White Bri-  
ony, &c. and, in old Times,  
has been applied to deaden  
Pain, in Parts to be opened,  
or cut off. Its Roots are  
sometimes forked; which  
made the fruitful Heads of  
Antiquity fancy they were  
like the Legs, or Thighs, of  
Men, and derives its *Greek*  
Name of *Mandragora*, quasi  
*Andragora*, quod inter eradi-  
candum ejulatur & humanam  
refert vocem. Pythagoras  
calls it, *Anthropomorphus*;  
*Columella* terms it, *Semihomo*.  
*Albertus* de *Mandragora*,  
*Drusus* de *Monstris*, *Kircherus*  
de *Magia Parastatica*,  
*Plin.* in *Hist. Nat.* and others  
have run into the same Con-  
ceit.

" The Ancients believed it  
grew only, at Places of Exe-

cution, out of the Urine and  
Fat of the Dead; that, in  
Eradication, it shrieked;  
that it brought Calamity on  
such as pulled, or dug it up;  
to prevent which Disasters,  
*Pliny*, who lets no idle Story  
slip, gives Directions, at large,  
to be observed in pulling  
it.

" Cunning Impostors have  
confirmed these Errors, by  
chusing forked Roots of it,  
and, carving, in some, the  
generative Parts of Men, in  
others, those of Women;  
and putting into small Holes,  
made in proper Places, the  
Grains of Millet, Barley, or  
the like; and setting them  
in a moist Place, till they  
grew, and sent forth Blades;  
which, when dried, looked  
like Hair. For the Discove-  
ry of these Cheats, we are  
beholden to *Matthiæus, Crel-*  
*lius*, Sir *Thomas Brown*, and  
others."

\* εἰς ἀκροβολισμὸν.] 'Ακ-  
ροβολίζω signifies " to dart, or  
shoot, from beneath, at any  
high Place, or Thing; or,  
from an high Place, at some  
thing below." And, though  
*Stephanus*, who shews this to be  
the true Meaning of the Word,  
interprets ἀκροβολισμὸς, by  
nothing, but *Jaculatio* or *Veli-*  
*tatio*,



λισμὸν προηκουήζεις. Οἱ σεισμοὶ δὲ \* κοσκινηδόν, καὶ ἡ  
 χιῶν σωρηδόν, καὶ ἡ χάλαζα πειρηδόν καὶ ἵνα σοι † φορ-  
 τικῶς διαλέγωμαι, υἱοὶ τε ξαγδαῖοι, καὶ βίαιοι, ‡ ποτα-  
 μὸς ἐκὰς τῆ γαλῶν ὥστε τηλικαύτῃ ἐν ἀκαρεῖ χερόν ναυα-  
 5 γία ἐπὶ τῇ Δευκαλίωνος ἐγένετο, ὥς ὑποβρυχίων ἀπάντων  
 καλαδευκότων, μόγις ἐν τι κινώτιον περισωθῆναι, προσο-  
 κῆλαν τῷ || Λυκωρεῖ, ζωπυρόν τι τῇ ἀνθρωπίνῃ σπέρματι  
 διαφύλαττον εἰς ἐπιγονὴν κακίας μίζον. Τοι γὰρ τοι

*tatio*, yet certainly it must, from its Composition, originally and properly, signify, *ex-alio-vel-edito-loco-faculatio*, or, *editum-versus-locum-faculatio*: And, here, it must signify the *Former*, as the *Lightning* must have been *darted downward*. For these Reasons, I take εἰς ἀκροβολισμὸν to be, here, spoken, in much the same Manner, as εἰς ὑπερβολὴν, or, εἰς τὸ ἀπριβέβαλον; and, therefore, to signify, *usque ad Acrobolismum*, that is, *even to the Degree of an Acrobolism*; that is, “as thick as *Darts* are “showered down upon an Enemy, from the Walls of a “Town, or other *high Place*.” *Erasmus*, here, renders both ὥσπερ and εἰς by nothing but *in morem*; which, how it answers to those two Words, I cannot see: Nor can I apply this Expression to εἰς, having never met with this Preposition, in that Sense.

\* κοσκινηδόν.] “*Ut cribri agitationem referre videantur.*” *Faber.*

† φορτικῶς.] *Stephanus* shews, that φόρτικος signifies, “fit-to-carry-great-Burthens,” as, φόρτικοι πλοῖον, *oneraria Navis*; and that, metaphorically, it signifies *molestus*, or

*tædiosus*. But I find it hard to conceive (though *Erasmus* hath so translated it) how φορτικῶς, here, can signify *molestè*, because *Timon*, through the Whole, preserves, at least, a Sort of a Shew of Decorum towards *Jupiter*, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical, in him, to tell *Jupiter*, to his Face, while he was praying to him, that he would *pester* him, especially since what he subjoins to φορτικῶς διαλέγωμαι, viz. υἱοὶ ξαγδαῖοι, &c. is not, at all, Language of a *pestering Nature*. I, therefore, am inclined to think, that φορτικῶς, in this Place, means, *magnificè*; as if he had said, “And, *Jupiter*, that I may “talk to you *importantly*, or “grandly, as my Subject requires, I should.”—And this he really does, by going on in the *grand Expressions*, υἱοὶ ξαγδαῖοι, &c.

‡ ποταμὸς.] The *Text* seems to want καὶ before ποταμὸς, to answer τε going before.

|| Λυκωρεῖ.] *Lycoris* was a Street of the City *Delfi*, upon Mount *Parnassus*, of which the common Dictionaries make no Mention.



ἀκόλουθα τῆς ῥαθυμίας τὰ πείχαιρα κομίζη παρ' αὐτῶν, ἔτι  
 δύο ἴσ' ἔτι σοί τινος, ἔτι γε φαιῖντος, \* εἰ μή τις ἄρα  
 παρέρχον' Ὀλυμπίων· καὶ ἔτι ὁ πᾶσι ἀναγκαῖα ποιεῖν δο-  
 κῶν, ἀλλ' εἰς ἑδ' ἔτι ἀρχαῖον συλλῶν. Καὶ καὶ ὀλίγον  
 Κρόνον σι, ὃ διῶν γενναίότατε, ἀποφαίνεσι, παρυσάμενοι 5  
 τῆς τιμῆς.

2. Ἐγὼ λέγειν, ὅποσάκις ἤδη σε τὸν νεὼν σισυλῆκασιν.  
 Οἱ δὲ καὶ αὐτῶ σοί τὰς χεῖρας † Ὀλυμπιάσιν ἐπιβελήκασιν.  
 Καὶ σὺ ὁ ὑψιβρεμέτης ὤκησας, ἡ ἀναστῆσαι τὲς κίνας,  
 ἡ τὲς γείτονας ἐπικαλέσασθαι, ὡς βοηδρομήσαντες αὐτῆς 10  
 συλλαβοῖεν, ἔτι συσκευαζομένους πρὸς τὴν φυγὴν. Ἀλλ' ὁ  
 γενναῖος, καὶ γιγαντολότῳ, καὶ τιτανοκράτῳ ἐκάθητο, τὲς  
 πλοκάμους περιχειρόμενος ὑπ' αὐτῶν, δικάων χυμὸν κεραιὸν  
 ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοῖσιν, § ὃ θάυμασι, πη-  
 νίκα παύσιναι ἔτι ἀμειλῶς παρορῶμενα; ἡ πότε κολά- 15  
 σεις τὴν τοσαύτην ἀδικίαν; ‡ πόσοι Φαίδοντες ἡ Δευκα-  
 λῶνες

\* εἰ μή τις ἄρα παρέρχον' Ὀλυμπίων.] These Words are, to me, very obscure: I, therefore, leave the Translation of them, as I found it; though, I fear, it hath no Authority, for rendering παρέρχον, adverbially, by "obiter; and much less, for rendering Ὀλυμπίων by "in Ludis Olympicis." It is true, Ὀλύμπια—ων signifies Olympia, or, Ludi Olympici; but, how the Genitive Case Ὀλυμπίων can signify, "in-Olympicis," is what I cannot conceive. The only Sense, I can make of this Place, arises from considering the Text, as running in this Manner; ἔτι δύο ἴσ' ἔτι σοί τινος, ἔτι γε φαιῖντος, εἰ μή τις ἄρα ΠΟΙΗΣΙΕ παρέρχον' ΕΚΕῖΝΟ Ὀλυμπίων. "Nec sacrificante tibi amplius aliquo, nec statuam tuam coronante, nisi præstiterit quispi-

"am supervacaneum illud Ludorum Olympicorum." And this Sense I should gladly change for one that may be drawn from the Text, with more Ease.

The Olympic Games were celebrated, in Honour of Jupiter Olympius, not at Mount Olympus in Thessaly, but near the City Olympia, otherwise called Pisa, upon the River Alpheus, in Peloponnesus.

† Ὀλυμπιάσιν.] The Dative Case Singular of Ὀλύμπια, the Name of that City, with σιν added; and is put adverbially, signifying, in-Olympia. So Ὀλυμπίαθεν, ab-Olympia; and Ὀλυμπίαζει, Olympiam-versus.

§ ὃ θάυμασι.] "Honoris appellatio: Ut, ὃ γυνάδα, εὐδαιμόνιε, &c. Faber.

‡ πόσοι Φαίδοντες, &c.] How many universal Conflagrations and Deluges! Meaning, that



- λίωτες· ἱκανοὶ πρὸς ἕτως ὑπέραινον ὕβριν τῷ βίῃ; ἵνα γὰρ  
 τὰ κοινὰ εἰάσας, τὰ μὲν εἶπω, τοσούτης Ἀθηναίων εἰς ὕψος  
 ἄρας, καὶ πλοσίσας ἐκ πεισιγμάτων ἀποφῆας, καὶ πᾶσι τοῖς  
 δέομένοις ἐπικυρήσας, μᾶλλον δὲ ἀθρόοις εἰς εὐεργεσίαν τῶν  
 5 φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πείνης διὰ ταῦτα ἐγνό-  
 μην, ἔκ ἐτι εὐδὲ γνωρίζωμαι πρὸς αὐτῶν, ἕτε προσδoléουσιν  
 οἱ τίως ὑποπλήσσοις, καὶ προσκυνῆσαι, καὶ τῷ ἐμῷ νευ-  
 ματι ἀνηρήμενοι. Ἀλλ' ἦν περ καὶ ὁδῷ βαδίζων ἐντύχοι-  
 μί τινι αὐτῶν, ὥσπερ τινὰ γῆλην παλαιῇ περὶ ὑπὸ  
 10 ὑπὸ τῷ χρόνῳ ἀναλείραμμένην παρέρχονται, † μὴδὲ ἀνα-  
 γνόντες· οἱ δὲ καὶ πῶρ' ἔωθεν ἰδόντες, ἐτέραι ἐκτρέπονται, δυ-  
 σάντηλον, καὶ ἀποτρόπαιοι δέαμα ὄψισθαι ὑπολαμβάνοντες,  
 τὸν εὖ πρὸ πολλῆς σωτῆρα, καὶ εὐεργέτην αὐτῶν γεγεννημένον.  
 Ὡς ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἰσχυρίαν τραπόμενος,  
 15 ἐναψάμενος διφθέραν, ἐργάζομαι τὴν γῆν ὑπόμισθος ὀβολῶν  
 τεσσάρων, τῇ ἐρημίᾳ, καὶ τῇ δικέλλῃ προσφιλοσοφῶν ἐν-  
 ταῦθα. Τὸτο γὰρ μοι δοκῶ κερδαίνειν, μηκέτι ὄψισθαι  
 πολλὰς παρὰ τὴν ἀξίαν ἐπράττοντας. \* Ἀναιρότερον  
 γὰρ τὸτό γε. Ἦδη ποτὶ ἐν, ὃ Κρόνῳ καὶ Ῥέας υἱί, τὸν  
 20 βαδὺν τῆτον ὕπνον ἀποσεισάμενος, καὶ νήδυμον (ὑπὲρ τὸν  
 † Ἐπιμενίδην γὰρ κεκοίμησαι) καὶ \*\* ἀναρξέπιδας τὸν κε-  
 ραυνόν,

that the present Race of Mor-  
 tals deserve to be *burned*, or  
*drowned*, many Times over.

† Μὴδὲ ἀναγνόντες.] *Faber*  
 renders these Words, "ne le-  
 gentes quidem," as if they  
 considered *Timon*, as a fallen  
 Pillar of some Sepulchre, the  
 Inscription on which they *would*  
*not* so much as *read*.—It is true,  
 ἀναγνώσκω, often, signifies  
 to *read*; but "agnosco" is  
 the proper and most usual Sig-  
 nification of it: and, I think,  
 "agnoscentes" is the more  
 natural Sense, in this Place,  
 though I own the other to be  
 somewhat pretty.

\* Ἀναιρότερον.] "More  
 "vexatious," than even my  
 Calamities, in this Place of Toil  
 and Want.

† Ἐπιμενίδην.] He was a  
 Poet of *Crete*, who, as he at-  
 tended his Father's Flocks, fell  
*a-sleep* in a Cave, and *slept* there  
 70 Years.

*St. Paul* is said, in his Epistle  
 to *Titus*, to have quoted, from  
 him, that Verse,

Κρηῆτες αἰὶ ψεύσαι, κακά  
 θηρία, γαστέρες ἀργαί.  
*St. ph.*

\*\* ἀναρξέπιδας.] "Πίπῃ  
 "ἀρξίπτω, *jacio*, est *Impetus*  
 "ejus quod *projicitur*." *St. ph.*  
 But I should think that, con-  
 sidered as the Theme of ῥιπίζω,  
*ventilo*, it means, rather, the  
*Wind*, occasioned by any Thing  
 that is thrown by *Force*; and  
 this I think, because it is, fre-  
 quently, used to signify the  
*Wind*.



ραυνόν, ἢ ἐκ τῆς || Οἴτης ἐναυσάμενος, μεγάλην ποιήσας τὴν φλόγα, ἐπιδείξαισιν τινὰ χολὴν ἀνδρώδους καὶ ναιρικῆς Διὸς, εἰ μὴ ἀληθῆ ἐστὶ τὰ ὑπὸ \* Κρητῶν περὶ σοῦ, καὶ τῆς ἐκεῖ σῆς ταφῆς μυθολογούμενα.

3. ΖΕΥΣ. Τίς ἔτός ἐστιν, ὃ Ἑρμῇ, ὁ κεκραγὼς ἐκ τῆς 5 Ἀττικῆς, παρὰ τὸν Ὑμηττὸν ἐν τῇ ὑπορίᾳ, πῖναρ ὄλο, καὶ αὐχμῶν, καὶ ὑποδιφθερεῖ; σκάπτει δὲ, † οἶμαι, ἐπι-κικυφῶς, λάλος ἄνθρωπος, καὶ θρασύς. Ἦεν † φιλόσοφος ἐστίν· ὃ γὰρ ἂν ἔτως ἀσεβεῖς τῆς λόγους § διεξήει καθ' ἡμῶν. ἘΡΜ. Τί φῆς, ὃ πάτερ; ἀγνοεῖς Τίμονα τὸν Ἐχεκρα- 10 τίδου, τὸν Κολυτρία; ἔτός ἐστιν ὁ πολλακίς ἡμᾶς καθ'

*Wind.* Hence, I cannot but conclude, that ἐπιδέζω does not so properly signify "sollibus" (as the Writers of Lexicons render it) but, "pro-jiciendo ventilo," to blow up by a projectile Motion; as Children, in their Play, kindle up the Fire on the End of a Stick, by whirling it about. And, perhaps, *Lucian*, here, intended a Piece of Wagery on *Jupiter*, by making *Timon* desire him to revive the Fire of his Thunderbolt, as a Boy, in his Play, does that on the End of a Stick, viz. by whirling it about. In which Sort of Action, *Jupiter*, whirling his Thunderbolt, in order to light it up, must make a comical Sort of a Figure.

|| Οἴτης.] Mount *Oeta* hath never, been remarkable for Fire or *Volcanoes*. But as *Aetna* was, both for those, and for the Forge of the *Cyclops*, in which were made *Jupiter's* Thunderbolts, I have no Doubt, but *Lucian* wrote it Αἴτης. I have found *Faber*, too, of this Opinion.—Ἐναυσάμενος, read ἀναυσάμενος, says *Faber*, especially, because *Erasmus* trans-

lates it, "redaccenso; which he must have done, because he found it so written, in his Book. —This Emendation is, certainly, just; because, as the Thunderbolt had been *extinct*, it was therefore, to be "re-kindled," or, again, made red hot.

\* Κρητῶν.] See the Story of *Jupiter*, in your Dictionary.

† οἶμαι.] It seems, *Jupiter* could not, at that vast Height, distinctly see, whether *Timon* was digging, or not: But he very judiciously guesses, from his stooping Posture, that he is at that Sort of Work.

‡ φιλόσοφος.] Many of the *Philosophers* were wont to decry the chimerical Deities of the *Heathens*. On this Account was *Socrates*, the greatest of them, put to Death, by the *Athenians*.

§ διεξήει.] The third Person singular of the Preterpluperfect Tense of the Middle Voice: διεξείμι, properly, signifying, as it were, *perexeo*; but, often, used for *edissero*, or *Oratione-percurro*.



ἱερῶν ἢ τελείων ἐξιάσας, ὁ \* νεόπλελος, ὁ τὰς ὅλας ἐκατόμ-  
 εας, παρ' ᾧ λαμπρῶς εἰσθαμεν ἰορτάζειν τὰ διάσια. ΖΕΥΣ.  
 Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκεῖνος, ὁ πλεῖσιος, περὶ ὃν  
 οἱ τοσῶτοι φίλοι; τί παθὼν ἐν τοιῷτὸς ἐσιν, αὐχμηρὸς,  
 5 ἄθλιος, καὶ σκαπανεὺς, καὶ μισθωτὸς ὡς ἔοικεν, ἔτω βα-  
 ρεῖαν καλὰφέρων τὴν δικελλαν. ἘΡΜ. † Οὕτως μὲν εἴ-  
 πεῖν, χρηστότης ἐπέτριψεν αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ  
 πρὸς τὴν διομένους ἀπανίας οἶκλος· ὡς δὲ ἀληθεῖ λόγῳ, αἰνοῖα,  
 καὶ ‡ εὐηθία, καὶ ἀκρισία περὶ τὴν φίλως, ὅς ἐ' συνεί, κό-  
 10 ραξί καὶ λύκοις χαριζόμενος· ἀλλ' ὑπὸ γυναικῶν τοσούτων ὁ  
 κακοδαίμων κειρόμενος τὸ ἦπαρ, φίλως εἶναι αὐτὸς καὶ ἐταί-  
 ρως ᾧ φίλῳ. ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας τῇ βορᾷ.  
 Οἱ δὲ τὰ ὅσα γυνώσκαντες ἀκριβῶς, καὶ περιτραγούλις, εἴ-  
 τις καὶ μυελὸς ἐνὶ ἐκμυζήσαντες, καὶ τῆτοι εὐ μάλα ἐπιμελῶς,  
 15 ὥχοντο, αὖτον αὐτὸν καὶ τὰς ῥίζας υποτίμημένον ἀπολιπώσις,  
 ἐδὲ γνωρίζουσις ἔτι, ἐδὲ προσελέποντες. Πόθεν γὰρ ἡ ἐπικυρῶν-  
 τις, ἡ ἐπιδιδόσις ἐν τῷ μέρει; διὰ ταῦτα δικελλίτης καὶ  
 διφθερίας, ὡς ὄρεας, ἀπολιπὼν ὑπ' αἰσχύνης τὸ ἄστυ μισθῶ  
 γινωγῆ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλετεῖς παρ'  
 20 αὐτῷ, μάλα ὑπεροπικῶς παρέρχονται, ἐδὲ τένομα, εἰ

§ τελείων.] Such Beasts  
 were chosen for *Sacrifices*, as  
 were without *Blemish*: Which  
 Custom, doubtless, was, origi-  
 nally, taken from the Com-  
 mands given by God, at the In-  
 stitution of the Passover, and of  
 the Consecration of Priests:  
 "Your Lamb shall be without  
 "Blemish, a Male of the first  
 "Year." *Exod.* xii. 5. And,  
 "Take one young Bullock,  
 "and two Rams, without *Ble-*  
 "mish." *Exod.* xxix. 1. The  
 Word τελείων, applied to *Sac-*  
*rifices*, is of frequent Use, in  
*Homer*; which makes *Lucian*  
 use it, here, in the Way of  
 Humour.

\* νεόπλελος.] Not sudden-  
 ly-enriched, and, therefore, an  
*Upstart* [which is the usual  
 Signification of this Word] but,

"lately enriched," *i. e.* who  
 lately came into a great Fortune;  
 and such there had been, in  
*Timon's* Family, as appears, by  
 his Discourse with *Plutus* below.  
*Stephanus*, too, shews, that  
 νεόπλελος is, sometimes, ta-  
 ken, in this Sense of *super-di-*  
*tatus*

† Οὕτως μὲν εἰπεῖν.]  
 "That I may so say: That is,  
 "To talk, in the Way of the  
 "World."

‡ εὐηθία.] Properly, *Good-*  
*Moral*; that is, *Honesty*, or,  
*No-Guilt*. Hence, it hath been  
 used to signify that Kind of  
*Simplicity*, which makes an  
*honest Man* think every other  
 as *undesigned* as himself, and  
 which, therefore, hath a Mix-  
 ture of Folly in it. See *Steph.*



Τίμων καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν ὃ παροπίεος  
 ἀνὴρ, ἐδὲ ἀμελητέος· εἰκότα γὰρ ἡγανάκλει δυσυχῶν, ἐπὶ  
 καὶ ὅμοια ποιήσομεν τοῖς κατὰ τοὺς πόλαξιν ἐκείνοις, ἐπι-  
 λελησμένοι ἀνδρὸς \* τοσαῦτα ταύρων τε καὶ αἰγῶν πίο-  
 ταλα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γὰρ ἐν ταῖς ῥῖσι 5  
 τὴν † κῖσσαν αὐτῶν ἔχω· πλὴν ὑπ' ἀσχολίας τε καὶ θο-  
 ρύβῃ πολλῇ τῶν ἐπιτοκηνίων, καὶ βιαζομένων, καὶ ἀρπαζόντων,  
 ἔτι δὲ καὶ φόβῳ τῷ παρὰ τῶν ἱεροσυλῶν (πολλοὶ γὰρ ἔτοι  
 καὶ δυσφυλακτοί, καὶ ἐδὲ ἐπ' ὀλίγοι καταμῦσαι ἡμῖν ἐφίπτοι)  
 πολὺν ἤδη χρόνον, ἐδ' ἀπέβλεψα εἰς τὴν Ἀττικὴν, καὶ μά- 10  
 λις αἰξὶ καὶ φιλοσοφίᾳ καὶ ‡ λόγων ἔριδες ἐπιτόλασαν αὐτοῖς.  
 Μαχομένων γὰρ πρὸς ἀλλήλους, καὶ κεκραγόντων, ἐδὲ ἐπακύν-  
 ἐσι τῶν ἐυχῶν. Ὡς ἡ ἐπιβυστάμενον χρὴ τὰ ὅτα καθῆσ-  
 θαι, ἢ ἐπιβριθεῖναι πρὸς αὐτῶν, ἀρετὴν τινα καὶ § ἀσώμαλια.  
 καὶ λήρης μεγάλη τῇ φωνῇ ξυνειρόντων, Διὰ ταῦτά τοι καὶ 15  
 τῆτοι ἀμεληθῆναι συνίσχῃ, πρὸς ἡμᾶς ὃ φαῦλον ὄλα. Ὅμως  
 δὲ τὸν Πλῆτον, ὃ Ἑρμῆ, παραλαβὼν, ἀπιδί παρ' αὐτὸν  
 κατὰ τάχῃ. Ἀγέτω δὲ ὁ Πλῆτῃ καὶ τὸν Ὀησαυρὸν μί-  
 αὐτῷ, καὶ μινέτωσαν ἄμφω παρὰ τῷ Τίμωνι, μηδὲ ἀπαλ-  
 λατρίεσθωσαν ἔτι ῥαδίως, καὶ ὅτι μάλιστα ὑπὸ χρηστότητος 20  
 αὐτοῖς ἐκδιώκῃ αὐτὰς τῆς οἰκίας. Περὶ δὲ τῶν κολάκων  
 ἐκείνων, καὶ τῆς ἀχαριστίας, ἣν ἐπιδείξατο πρὸς αὐτὸν, καὶ  
 αὐτοῖς μὲν σκέψομαι, καὶ δίκην δώσωσιν, ἐπειδὰν τὸν κι-  
 ραυρὸν ἐπισκευάσω· κατὰ γὰρ αὐτῷ καὶ ἀπογομη-  
 μέναι εἰσι δύο || ἀκτίνες αἱ μέγισται, ὅποτε φιλοσιμότερον 25

\* τοσαῦτα.] *Faber* justly  
 observes, that τοσαῦτα πίο-  
 ταλα is barbarous Greek, and  
 that in the Royal Manuscript at  
*Paris*, it is, τοσαῦτα μήρια  
 ταύρων, &c.. "So many *Tights*  
 " of Bulls." For the *Tights*  
 especially, were wont to be of-  
 fered.

— πίοτα μῆρι ἔκκα.  
*Hm.*

† κῖσσαν ἔχω.] As *Ju-*  
*piter* utters these Words, he, no  
 Doubt, must be supposed, as it  
 were, to sniff up the delicious  
*Fume.*

‡ λόγων ἔριδες.] *Disputes*,  
 in which was no just Reasoning,  
 because they were only about  
*Words.*

§ ἀσώμαλια.] See the Note  
 to this Word, *Lib. I. Dial.*  
 xxxii.

|| ἀκτίνες.] Ἀκτὴν, pro-  
 perly, signifies a *Sun-beam*. I  
 suppose the *Shafes* darted by *Ju-*  
*piter*, or the *Thunderbolts*, were  
 called ἀκτίνες, both as they  
 were supposed to resemble the  
*Rays of the Sun*, in Point of  
*Brightness*, and to be darted with  
 much the same *Velocity*.



ἠκόλιστα πρῶν ἐπὶ τὸν † σοφιστὴν Ἀναξαγόραν, ὃς ἐπιθε-  
 τὴς ὁμιλητὰς, μηδὲ ὅλως εἶναι τινὰς ἡμᾶς τὴς θεῶς. Ἀλλ'  
 ἐκείνῳ μὲν διήμαρτον ὑπέρσχε γὰρ αὐτῷ τὴν χεῖρα Πε-  
 ρικλῆς. Ὁ δὲ κεραυνὸς εἰς τὸ \* ἀνάκειον παρὰ σκῆπτρε,  
 5 ἐκείνῳ τε κατέφλεξε, καὶ αὐτὸς ὀλίγη δεινὴ συνείρετο παρὰ  
 τὴν ψέτραν· πλὴν ἱκανὴ ἐν τοσούτῳ καὶ αὐτὴ τιμωρία εἶναι  
 αὐτοῖς, εἰ ὑπερπλεῖται τὸν Τίμωνα ὀρώσιν.

4. EPM. Οἷον ἦν τὸ μέγα κεκραγέαι, καὶ ὀχληρὸν εἶ-  
 ναι, καὶ θρασύν; ἔ τοῖς δικαιολογῶσι μόνοις, ἀλλὰ καὶ τοῖς  
 10 εὐχομένοις τῆτο χρήσιμον. Ἰδὲ γὰρ αὐτίκα μάλα πλά-  
 σιος ἐκ πινεσάτου καταστήσεται ὁ Τίμων, βοήσας καὶ παρ-  
 ῥησιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιτρεψας τὸν Δία. Εἰ δὲ

† σοφιστὴν Ἀναξαγόραν.]  
*Diogenes Laertius* observes, that  
 the σοφοί, or *Wise-Men*, after-  
 wards, called φιλόσοφοι, were,  
 antiently, stiled σοφισταί.

*Anaxagoras* was very emi-  
 nent for his Knowledge, in Na-  
 tural Philosophy, especially the  
 Astronomical Part. He held,  
 that the Sun was a μυδρὸς διά-  
 πυρος, *candens Ferrum*, "a red-  
 hot Mass of Iron," as the  
 Translator of *Laertius* renders  
 it; but, according to others,  
 and with more Truth, "a red-  
 hot round Mass of Matter;"  
 which, he asserted, was larger  
 than all *Peloponnesus*. He,  
 likewise, held, that the Moon  
 was inhabited, and had Moun-  
 tains and Vallies in it. His  
 Opinion of the Sun's being a  
 very large red-hot Mass of  
 Matter, and of the Moon's  
 having Mountains and Vallies,  
 is demonstrated by the modern  
 Philosophers. And, perhaps,  
 they have arrived at this Know-  
 ledge, because their Masters,  
 the Antients, have shewed them  
 the Way to it

*Anaxagoras* was, by one *Cleon*,  
 arraigned of *Impiety* toward the  
 Gods, for holding the above O-

pinions, but he was only fi-  
 ned five Talents, and banished,  
 ἀπολογησαμένης ὑπὲρ αὐτῷ  
 Περικλῆς τῷ μαθητῷ, "his  
 Scholar, *Pericles*, having de-  
 fended him." *Lucian* here,  
 makes him an *Atheist*; but the  
 contrary is evident, from that  
 memorable Answer, he, once,  
 made to a Man who asked him,  
 Why he did not take Care of  
 his Country? "Yes [said he],  
 "I take great Care of my  
 "Country;" at the same  
 Time, pointing to Heaven.  
*Diog. Laert.*

I know not what *Lucian*  
 means by saying, that the  
 Thunderbolt, that had missed  
*Anaxagoras*, destroyed the Tem-  
 ple of *Castor* and *Pollux*; ex-  
 cept, that he alludes to some  
 History that gave an Account,  
 that this Temple had, in the  
 Time of *Pericles*, been destroy-  
 ed by Lightning; but I doubt  
 whether we have any such  
 History now extant.

\* ἀνάκειον.] *Castor* and *Pol-  
 lux* were, peculiarly, called  
 ἀνακτες, the Kings, or, *Guar-  
 dians*; and their Temple,  
 ἀνάκειον. *Steph.*



σιωπῇ ἔσκαπτεν ἐπικυκλῶς, ἔτι ἂν ἔσκαπτεν ἀμελέμενος.  
 ΠΛΟΥΤ. Ἄλλ' ἐγὼ ἔκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐ-  
 τόν. ΖΕΥΣ. Διὰ τί, ὦ ἄριστε Πλῦτε, καὶ ταῦτα ἐμὲ κε-  
 λεύσαντι; ΠΛΟΥΤ. Ὅτι νῆ Δία ὑβρίζειν εἰς ἐμὲ, καὶ  
 ἐξεφίρει, καὶ εἰς πολλὰ κατεμέριξε (καὶ ταῦτα, παρῶν αὐ- 5  
 τῷ φίλον ὄντα) καὶ μόνον ἔχει δικράνοισι με ἐξιώθει τῆς οἰ-  
 κίας, καθάπερ οἱ τὸ σῦρ ἐκ τῶν χειρῶν ἀπορρίπτειντες.  
 Αὐθις ἐν ἀπέλθῳ, παρασίτοις, καὶ κόλαξι, καὶ ἰταίραις πα-  
 ραδοθησόμεναι; ἐπ' ἐκείνης, ὦ Ζεῦ, πέμψαι με, τὴν αἰσ-  
 θεομένης τῆς δωρεᾶς, τὴν περιέψοντα, οἷς τίμαι; ἐγὼ καὶ 10  
 περιπόθητος. Οὗτοι δὲ οἱ \* λάροι τῇ πεινῇ ξυνέγρσαν,  
 ἣν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρ' αὐτῆς λαβόντες, καὶ  
 δεικνύναν, ἀγαπάτωσαν ἄθλιοι, τέτλαρας ὀβόλης ἀποφί-  
 ροντες, οἱ δεκαταλάντης δωρεὰν ἀμελητὶ προΐεμενοι. ΖΕΥΣ.  
 Οὐδὲν ἔτι τοιούτον ὁ Τίμων ἐργάζεται περὶ σε, πάνυ γὰρ 15  
 αὐτὸν ἡ δεικνύναν παιδαγωγῶν (εἰ μὴ παντάπασιν ἀνάλ-  
 γητός ἐστι τὴν ὀσφύν) ὥς χρῆναι σε ἀντὶ τῆς πεινῆς προαι-  
 ρεῖσθαι. Σὺ μὲν τοι πάνυ μεμψίμοιρος; εἶναι μοι δοκεῖς,  
 ὅς νῦν μὲν τὸν Τίμονα αἰτιά, διότι σοι τὰς θύρας ἀναπι-  
 λᾶσας, ἡφίει περινογεῖν ἐλευθέρως, ἔτε ἀποκλείων, ἔτε ζη- 20  
 λουτῶν. Ἄλλοτε δὲ τῆς αἰτίας ἡ γανάκεις κατὰ τῶν πλε-  
 σίων, κατακεκλεισθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ  
 κλεισί, καὶ σημείων ἐπιβολαῖς, ὥς μὴδὲ παρακῦψαι σοι εἰς  
 τὸ φῶς δυνατόν εἶναι. Ταῦτα γὰρ ἀπώδυσθαι πρὸς με,  
 ἀποπνίγισθαι λέγων ἐν πολλῇ τῇ σκότῃ. Καὶ διὰ τούτο 25  
 ὡχρὸς ἡμῖν ἐφαίνετο, καὶ φροντίδος ἀνάπλεως, συνισπακῶς  
 τῆς δακτύλου \* πρὸς τὸ ἔθνος τῶν ἱ συλλογισμῶν, καὶ ἀπο-

\* λάροι.] Λάρος, properly, signifies a *Sea-gull*, which Boys usually catch, by holding up a little Froth to him.  
*St. ph.*

We, too, call Men who are easily imposed on, or Dupes, by the Name of *Gulls*.

\* πρὸς τὸ ἔθνος, &c.] *Agreeably to the Custom of Computation*, that is, as *Tellers*, or *Reckoners*, of Money are apt to have their *Fingers crumpled*, while they reckon the Cash.—  
 Συλλογισμὸς, originally, signifies “the Casting up of an

“Account,” being, “*Arithmeticon Vocabulum*.”

*St. ph.*

† συλλογισμῶν.] “Adscript Pater forte συλλογισμῶν.” *Gronov.* His Father's Correction seems right; for to say, that his *Fingers* were crumpled, “according to the Custom of Reckoners of Money,” is much more natural, than to say they were so, “according to the Custom of Computation,” which is a harsh Expression.



δράσισθαι ἀπειλῶν, εἰ καιρῷ λάβοιο παρ' αὐτῶν. Καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει σοι ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δανάην παρδενεύεσθαι, ὑπ' ἀκριβέσι καὶ παμπονήροις † παιδαγωγοῖς ἀνατρεφόμενον || τῷ 5 τόκῳ, καὶ τῷ λογισμῷ. Ἀτοπα γὰρ ποιεῖν ἐφασκες αὐτῆς, ἐρωῖας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν ἐν τόλμῳ, ὥδ' ἐπ' ἀδείας χρωμένους τῷ ἔρωτι, κυρίως γε οἷας, ἀλλὰ φυλάττειν ἐγρηγορότας, εἰς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμνηλὶ ἐλπίοινας, ἱκανὴν ἀπολαυσιν οἰομένους, ἐν τῷ αὐτῆς 10 ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδεὶ μέλαδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ Φάτιν κύνα, μήτε αὐτὴν ἐσθίεισαν τῶν κριθῶν, μήτε τῷ ἵππῳ πεινῶντι ἐπιτρέψασαν. Καὶ προσέτι γε καὶ καλαγελαῖς αὐτῶν φειδομένους, καὶ φυλαττόμενους, καὶ (τὸ καινότατον) \* αὐτῆς ζηλοτυπῶντων, ἀγορεύοντων δὲ 15 ὡς καλίστα οἰκέτης, ἡ οἰκονόμος, ἡ παιδότερις † ὑπαισιῶν λαθραίως, ἐμπαροινήσοι τὸν κακοδαίμονα, καὶ || ἀνέραςτον δεσπότην, πρὸς ἀμαυρόν τι καὶ μικρόσομον λυχνίδιον, καὶ || διψαλέον θρυαλλίδιον, § ἐπαγρυπνεῖν ἑάσας τοῖς τόκοις. Πῶς ἔν ἐκ ἀδικόν, σε πάλαι μὲν ταῦτα αἰτιασθαι, νῦν δὲ 20 τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν ;

5. ΠΛΟΥΤ. Καὶ μὴν εἴγε τάληθ' ἐξελάσεις, ἄμφω σοι εὐλογα δόξω ποιεῖν. \*\* Τῷ τε γὰρ Τίμωνι τὸ πᾶν τυττό ἀνειμένον, ἀμελές, καὶ ἐκ εὐνοϊκόν, ὡς πρὸς ἐμὲ εἰκότως, ἂν δοκοῖν· τῆς τε αὖ καλᾶ κλειστον †† ἐν θύραις, καὶ σκότῳ φυλάτ-

† παιδαγωγοῖς.] Misers are, in many Particulars, like Tutors, with Regard to their Money. They confine it: They let it go abroad, with the greatest Caution: They are for making the most of it; and the like.

|| τοκῷ καὶ λογισμῷ.] Interest and Accounts feed and swell up Wealth.

\* αὐτῆς ζηλοτυπῶντων.] A Miser is never out of Dread. Nay, he is afraid, lest he himself should rob himself; and so is jealous, or suspicious, of himself.

† ὑπαισιῶν.] Having-pri-

vately-gone-into the Miser's Closet, to steal his Money.

|| ἀνέραςτον.] All Misers are hateful, and hated.

|| διψαλέον.] Because he will not allow it Oil enough.

§ ἐπαγρυπνεῖν.] He will spend some *few* Nights, in computing, what his Money will bring him in, clear, till he hath missed it.

\*\* Τῷ τε.] I cannot see, what *τε* can mean, here, and believe *Lucian* never wrote it.

†† ἐν θύραις.] *Eaber* would have it, ἐν θηκαῖς, “in Ar-cis;” for, says he, *Lucian* would



φυλάττοιας, ὅπως αὐτοῖς παχύτερον γενοίμην, καὶ τιμηλὴς, καὶ ὑπέρογχῶ, ἐπιμελεσμένης, ἔτε προσάπλομένης αὐτὴς, ἔτε εἰς τὸ φῶς προάγουιας, ὡς μηδὲ ὀφθεῖναι πρὸς τινῶ, ἀνοήτως ἐνόμιζον εἶναι καὶ ὑβρίζας, ἔδδεν ἀδικοῦντά με ὑπὸ τοσούτοις δεσμοῖς καλασάπτοιας, ἐκ εἰδότες ὡς μετὰ μικρὸν 5 ἀπίασιν ἄλλω τινὶ τῶν εὐδαιμόνων με καλασιπτόιαις. Οὐτ' ἐν ἐκείναις, ἔτε τὰς πάνυ προχειρὰς εἰς ἐμὲ τέττας ἐπαινῶ, ἀλλὰ τὰς, ὅπρ' ἀριζόν ἐσι, μέτρον ἐπιθήσοιας τῷ περὰ μαλὶ, καὶ μήτε ἀφεξομείας τὸ παράπαν, μήτε προησομείας τὸ ὅλον. Σκόπει γὰρ, ὦ Ζεῦ, \* πρὸς τῇ Διὶ, εἴ τις νό- 10 μῳ † γήμας γυναῖκα νέαν, καὶ καλὴν, ἐπειλα μήτε φυλάττοι, μήτε ζηλοτυπῶ τὸ παράπαν, ἀφίεις καὶ βαδίζειν ἐνθά ἂν ἐδίλοις νυκτὶ, καὶ μεθ' ἡμέραν, καὶ ξυνεῖται τοῖς βυλομένοις, μᾶλλον δὲ αὐτὸς ‡ ἀπάγοι μοι χειυθησομένην, ἀνοίγων τὰς θύρας, καὶ ματρωπεύων, καὶ πάντας ἐπ' αὐτὴν καλῶν, 15 ἄρα ὁ τοιῦτῶ ἐρᾷ δόξειεν ἂν; εἰ σύ γε, ὦ Ζεῦ, φαίης ἂν, ἐρασθεῖς πολλακίς. Εἰ δὲ τις ἔμπαλιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ' ἀρότῳ παίδων γνησίῳν, ὁ δὲ, μήτε αὐτὸς προσάπλοιο ἀκμαίας καὶ καλῆς παρθένης, μήτε ἄλλω προσβλέπειν ἐπὶρέποι, ἄγονον δὲ καὶ 20 φεῖραν καλακλείσας παρθευέοι, καὶ ταῦτα ἐρᾷ φάσκων, καὶ δηλῶ ὦν ἀπὸ τῆς χερσὸς, καὶ τῆς σαρκὸς ἐκλήνηκυίας, καὶ τῶν ὀφθαλμῶν υποδευκόμετων, ἴσθ' ὅπως ὁ τοιῦτῶ εἰ παρπαίζειν δόξειεν ἂν, δέον παιδοποιεῖσθαι, καὶ ἀπολαύειν τῇ γάμῳ, καλαμαραίνων εὐπρόσωπον ἔτῳ καὶ ἐπὶ ἐρασὶν κόρην, 25 καδαπερ ἱέρειαν τῇ § δεσμοφύρῳ τρέφῳ διὰ παντὸς τῇ βίῃ; Διόπερ ταῦτα καὶ αὐτὸς πολλακίς ἀγανακτῶ, πρὸς ἐνίων μὲν ἀτίμως λακκίζομενῶ, καὶ λαφυσσόμενῶ, καὶ ἐξ-

would have written it, ὑπὸ θύραις, as he hath, in this very *Dialogue*, said, ὑπὸ μόχοις καὶ κλεισί. — This is very probable; for ἐν θύραις seems to border upon Nonsense.

\* πρὸς τῇ Διὶ. ] The Swearing, by *Jove*, to *Jupiter's* own Face, is very humorous.

† γήμας. ] Pro γαμήσας, per Syncopen, a γαμέω.

‡ ἀπάγοι. ] *Faber* would have it προάγοι, because *Erasmus* hath, out of his Book, rendered it “*producat*,” and because προάγωγος signifies, “a Man who *prostitutes* his “Wife”

§ δεσμοφύρῳ. ] *Ceres* was called δεσμοφύρος, because *Husbandry* occasioned *Laws*, about the Division of Lands.

καλλόμενῶ.



αἰλόμενος· ὅπ' ἐνίων δὲ, ὥσπερ † σιγμαλίας δραπέτης  
 πεπεδημένος. ΖΕΥΣ. Τί ἐν ἀγανακτεῖς καὶ αὐτῶν;  
 δίδουσι γὰρ ἅμφω καλὴν τὴν δίκην. Οἱ μὲν, ὥσπερ ὁ Τάν-  
 5 ταλός, ἀποιοὶ καὶ ἄγευσοι καὶ ξηροὶ τὸ σῶμα, ἐπιπεχηνότες  
 μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς ἀπὸ τῆς Φα-  
 ρυγγὸς τὴν τροφὴν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρέμενοι.— Ἀλλ'  
 ἀπιθι ἡδὴ, σωφρονεσέτω παραπολὺ τῷ Τίμονι ἐλευξόμενος.  
 ΠΛΟΥΤ. Ἐκείνους γὰρ πόσι παύσειται, ὥσπερ ἐν κοφίνῳ  
 τείρουμένης, πρὶν ὅπως εἰσρυῆναι με κατὰ σπυδὴν ἐξανήλων,  
 10 φθασαὶ βελλόμενος τὴν ἐπιρροήν, μὴ ὑπέρανιλος εἰσπαισῶν  
 ἐπικλύσω αὐτόν; ὥς ἐς τὸν τῶν Δαναϊδῶν † πύθον ὕδρο-  
 φορέσειν μοι δοκῶ, καὶ μάτην ἐπανιλήσειν, τῷ κύττις μὴ  
 γίγνοιτο, ἀλλὰ πρὶν εἰσρυῆναι σχεδὸν ἐκχυθησομένη τοῦ  
 ἐπιρρέοντος, ὥτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχρηός  
 15 τῷ πύθῳ, καὶ ἀκωλύθῃ ἢ ἐξοδῇ. ΖΕΥΣ. Οὐκ ἐν εἰ μὴ  
 ἐμφράζειται τὸ κεχρηός τῷτο, \* καὶ εἰς τὸ ἀπαξ ἀναπιπ-  
 λαμένον,

† σιγμαλίας.] One who had been branded on the Forehead with ΦΦ. Such, generally, were Slaves who had ran away from their Masters, and who, when taken, were thus branded. They were, by Way of Joke, called "Literati." I conjecture the above Letters stood for Φῶρ Φύγας, "a Fugitive Thief;" Faber, who mentions them, does not account for them.

† πύθον.] By this Vessel, he means Timon.

\* καὶ εἰς τὸ ἀπαξ ἀναπιπ-  
 λαμένον.] I cannot see, why Erasmus, who is Author of the other Translation, renders these Words, "perpetuamque per-  
 stillationem;" for, How can εἰς τὸ ἀπαξ signify, "perpetuus?" Or, ἀναπιπ-  
 λαιμένος pro ἀναπιπτασμένος, ab ἀναπλάζω, "expando:" How, I say, can it signify

"perstillatio?" The natural and most usual Meaning of εἰς τὸ ἀπαξ is (as Stephanus shews) "unâ vice," as if a Thing was said to be done, "by one single Effort," or, "at once." And as Timon is, here, considered, as letting his Wealth flow through him, "all at once," and not, as it were, "Drop by Drop," I think εἰς τὸ ἀπαξ ἀναπιπταμένον will, consistently, signify, "si-  
 mul ac semel expansum," or, "uno instante expansum," that is, "a Passage opened, all at once;" as if Timon were a Vessel, whose Bottom, upon the Pouring of any Thing into it, dropped out intirely, in an Instant, and so made this εἰς τὸ ἀπαξ ἀναπιπταμένον, or, "Passage-opened, all at once;" which if he will not stop up, he shall suffer. Faber judges, that εἰς ἀπαξ, originally, stood before ἐμφράζειται. It certainly



ἱαμένον, ἐκχυθένος ἐν βραχεῖ σου, ῥαδίως εὐρήσει τὴν διφ-  
θέραν αὐθις, καὶ τὴν δίκαιαν ἐν τῇ τρυγί τῷ πύθῳ. Ἄλλ'  
ἀπίε ἤδη, καὶ πλεσιζετε αὐτόν. Σὺ δὲ μένησο, ὡς Ἐρμῆ,  
ἱπανίων, πρὸς ἡμᾶς ἀγειν τὰς Κυκλωπας ἐκ τῆς Αἴτης,  
ὅπως τὸν κεραυνὸν ἀκοήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε 5  
τεθηγμένον αὐτὲ δεησόμεθα.

6. ἙΡΜ. Πρωῖωμεν, ὡς Πλῆτε. — Τί τῆτο ὑποσκάζεις;  
ἐλελήθεις με, ὡς γινάδα, καὶ τυφλὸς μόνον, ἀλλὰ καὶ χυλὸς  
ἂν. ΠΛΟΥΤ. Οὐκ αἰεὶ τῆτο, ὡς Ἐρμῆ. Ἄλλ' ὁπότεν  
μὲν ἀπὶω παρὰ τινά \* συμφθεῖς ὑπὸ τῷ Διὸς, ἐκ οἷδ' ὅπως 10  
βραδὺς εἰμι καὶ χυλὸς ἀμφόλεροις, ὡς μόλις τελεῖν ἐπὶ τὸ  
τέρμα, προσηράσαντο ἐνίοτε τῷ περιμένοντι, Ὅποτεν  
δὲ ἀπαλλάττεσθαι δέη, πλὴνδ' ὅψι πολλὸ τῶν ὀρνέων ὠκυ-  
τερον. Ἄμα γὰρ ἔπεισιν ἡ † ὑσπληγξ, καὶ γὰρ ἤδη ἀνακη-

ly would, so, make very good  
Sense: "Therefore, if he will  
"not, at once, have stopped  
"up," &c. Or, perhaps, Ju-  
piter would, here, extenuate  
Timon's former ill Usage to  
Plutus, by saying, that this  
Passage, for Wealth to flow out  
at, hath been, but once, thrown  
open by Timon; that is, that  
Timon hath, but once, in his  
Life-time, been guilty of Pro-  
digality, and that, having been  
severely punished for it, he  
certainly would, for the Future,  
be frugal. The Expression  
εἰς ἅπαξ is used, in this very  
Sense of once, or for-once, by  
Lucian himself, in the fifteenth  
Paragraph of this Dialogue;  
which, though it be, there, one  
Word, yet differs not in its  
Meaning, from εἰς τὸ ἅπαξ.

\* συμφθεῖς ὑπὸ τῷ Διὸς.]  
Jove, that is, Providence, gene-  
rally, enriches Men, by render-  
ing their honest Industry success-  
ful, and that, not all at once,  
but by Degrees. But the su-  
preme God of Wealth is, a little  
below, said to send such Riches

as come suddenly: By which, I  
suppose, is meant, that the  
Nature of Wealth is such, that  
it, sometimes, must enrich some  
Persons, all at once; as, when  
a Man, at his Death, must  
leave his Wealth to Somebody;  
or, when a hidden Treasure  
happens to be found; or, when  
a Fortune comes, any Way,  
unexpectedly.

Pluto hath been reckoned the  
supreme God of Riches, because  
they are found in the Depths of  
the Earth. Steph.

When Men, suddenly, enrich  
themselves, by Fraud and Vil-  
lainy, and we understand Pluto as  
their Benefactor, we may, not  
improperly, by Pluto, under-  
stand the real Pluto; that is,  
that the Devil provides for  
them.

† ὑσπληγξ.] Properly, "a  
"Swineherd's Whip." The  
Cord, or Rope, behind which  
Men or Horses, stood waiting  
to start in a Race, was called  
ὑσπληγξ; and the Fall of this  
Rope, which was extended be-  
fore them, was the Signal for  
them to start. See Steph.

ρύττομαι.



- ρύττομαι νενικηκώς † ὑπερπηδήσας τὸ γάδιον, \* εὐδὲ ἰδόν-  
 των ἐνίοτε τῶν θεατῶν. ΕΡΜ. Οὐκ ἀληθῆ † ταῦτα φῆς.  
 Ἐγὼ δὲ καὶ πολλὰς ἀν εἰπεῖν ἔχοιμί σοι, χθὲς μὲν εὐδὲ ὄδο-  
 λην ὥστε παύσασθαι βρόχον ἐσχηκότας, ἄφνω δὲ σήμερον  
 5 πλυσίως καὶ πολυτελεῖς ἐπὶ λευκῇ ζεύγῃς ἐξελαύνοντας, οἷς  
 εὐδὲ καὶ ὄντο ὑπῆρξε πώποτε. Καὶ ὁμῶς πορφυροὶ, καὶ χρυ-  
 σόχειρες περιέρχονται, εὐδ' αὐτοὶ πειθεύοντες οἶμαι, ὅτι μὴ  
 ||| ὄναρ πλεῖστον. ΠΛΟΥΤ. Ἐτεροῖον τῆτ' ἐστίν, ὦ Ἑρμῆ,  
 καὶ ἐχὼ τοῖς ἐμαυτῷ ποσὶ βαδίζω τότε, εὐδὲ ὁ Ζεὺς, ἀλλ' ὁ  
 10 Πλῆτων ἀπογελλεῖ με παρ' αὐτῆς, ἅτε πλετοδότης καὶ με-  
 γαλόδωρος καὶ αὐτὸς ὢν· δηλοῦ γὰρ καὶ τῷ ὀνόματι. Ἐπειδ' ἂν  
 τοῖσι μίλοισι θῆναι δέη με παρ' ἐτέρῳ πρὸς ἕτερον, ἐς  
 || δέλιον ἐμβαλόγους με, καὶ κατὰσημνημένοι ἐπιμιλῶς, φορη-  
 δὸν ἀράμενοι μίλακομιζέμενοι. Καὶ ὁ μὲν § νεκρὸς ἐν σκο-  
 15 λειῷ περὶ τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνατα παλαιᾶ τῇ  
 ὀθόνη σκεπόμενος, περιμάχητος ταῖς γαλαῖς. Ἐμὲ δὲ οἱ  
 ἐπιελπίσαντες \*\* ἐν τῇ ἀγορᾷ περιμένοντι κεχηνότες, ὥσπερ  
 τὴν χειλιδόνα προσπελόμενῃν, τέριγότες οἱ νεοττοί. Ἐπει-  
 δ' ἂν δὲ τὸ σημεῖον ἀφαιρεθῇ, καὶ τὸ λῆον ἐλμηθῇ, καὶ ἡ  
 20 δέλτος ἀνοιχθῇ, καὶ ἀνακηρυχθῇ μετ' αὐτὸς δις πότῃς, ἥτοι  
 συγγινῆς τις, ἡ κόλαξ, ἡ κατὰπύγων οἰκίτης, ἐκ παιδι-  
 κῶν τίμιος ὁπεξυρμημένος †† ἐτι τὴν νάθον, ἀπὸ ποικίλων  
 καὶ παλαιοδωπῶν ἡδονῶν, ἃς ἥδη ἔξωρος ὢν ὑπερέτησεν αὐτῷ  
 μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκείνος μὲν, ὅς τις  
 25 ἂν ἦ, ποτὶ ἀρπασάμενος με, αὐτῇ δέλτῳ θείει φέρων, ἀντὶ

† ὑπερπηδήσας τὸ γάδιον.]  
 "Having made but one Spring  
 "or Bound over the whole  
 "Stadium." The Stadium  
 was the Athenian Race-course,  
 and was 125 Paces long, but  
 sometimes a great deal longer.  
 See Dr. Potter.—When Plutus  
 leaves a Man, he is a Racer,  
 that is, he goes off exceeding  
 fast.

\* εὐδὲ ἰδόντων.] Great For-  
 tunes are often spent and melt-  
 ed away, we know not how.

† ταῦτα.] Mercury intends  
 to say ταῦτα ΠΑΝΤΑ;  
 For he questions the Truth of  
 only the former Part of Plutus's

Speech, in which, he says, he  
 is slow, in coming to a Man.

||| ὄναρ.] The usual Expres-  
 sion is κατ' ὄναρ. But ὄναρ  
 is, sometimes, put, absolutely,  
 as, ἡ θεὸς ὄναρ φανέσσα.  
 Plut. in Pericl. Steph.

|| δέλιον.] The last Will of  
 the sick Man

§ νεκρὸς.] His Corpse.

\*\* ἐν τῇ ἀγορᾷ.] Hence,  
 it appears, that the last Wills of  
 the Athenians were to be open-  
 ed, publicly, in the Forum.

†† ἐτι.] Still. That is con-  
 tinuing to let himself off, though  
 grown old.



τῷ τέως Πυρρίῳ, ἡ Δρόμωνος, ἡ Τιβίῳ, Μεγακλῆς, ἡ Με-  
γαθυζος, ἡ Πρωταρχος μένονομασθεῖς, τὸς μάτην κεχη-  
νότας ἐκείνης εἰς ἀλλήλους ἀποβλέποντας καλαλιπῶν, † ἀλη-  
θῆς ἀγοῖας τὸ πείθος, οἷος αὐτὰς ὁ θυμὸς ἐκ μυχῶ τῆς  
σαγήνης διεφύγει, ἕκ ὀλίγον τὸ † δέλεαρ καλαπῶν. Ὅδὲ 5  
ἐμπεισὼν ἀθρόως εἰς ἐμὲ ἀπειρόκαλος. καὶ παχυδερμὸς ἀνδρω-  
πος, ἐτι τὴν πείδην πεφρικῶς, καὶ εἰ παριῶν ἄλλος ματίζιει  
τις, ἔρδιον ἐφιστὰς τὸ ἕς, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκ-  
τορον προσκυῶν, ἕκ ἐτι φορητὸς ἐστὶ τοῖς ἐλυγχάνουσιν,  
ἀλλὰ τῆς τε ἐλευθερίας ὑβρίζει, καὶ τῆς ἐμοδῆς ματιγοῖ, 10  
ἀποπειρώμενος, εἰ καὶ αὐτὰ τὰ τοιαῦτα ἐξεῖν, ἄχρῃς ἂν ἡ  
εἰς πορνίδιον τι ἐμπιστῶν, ἡ ἱπποῖροφίας ἐπιθυμήσας, ἡ κό-  
λαξι παραδῆς ἐαυτὸν ὀμνυεσιν, ἡ εὐμορφότερον μὲν Νεξίως  
εἶναι αὐτὸν, εὐγενέστερον δὲ τῷ Κικρωπῷ, ἡ Κόδρῳ, συνε-  
τώτερον δὲ τῷ Ὀδυσσεύς, πλεσιώτερον δὲ συίμα Κροίσων 15  
ἐκκαίδεκα, ἐν ἀκαρεῖ τῷ χρόνῳ ἀδελιὸς ἐκχέη τὰ καλὰ ὀλί-  
γον ἐκ πόλλων ἐπιτορκῶν, καὶ ἀρπαγῶν, καὶ παρηργῶν συν-  
ελεγμένα.

7. ἘΡΜ. Αὐτὰ περ σχεδὸν φῆς τὰ γινόμενα. Ὅπό-  
ταν δὲ ἔν αὐτόπως ἐαδίζης, πῶς ἔτω τυφλὸς ὢν εὐρί- 20  
σκεῖς τὴν ὁδόν; ἢ πῶς διαγινώσκεις ἐφ' ἧς ἂν σε ὁ Ζεὺς  
ἀποσεύλῃ, κρίνας εἶναι τῷ πλεῖστῳ ἀξίους; ΠΛΟΥΤ. Οἷε  
γὰρ εὐρίσκειν με οἷτινές εἰσι; ἘΡΜ. Μὰ τὸν Λία εὐ πά-  
νυ. Οὐ γὰρ \* Ἀρισείδην καλαλιπῶν, Ἰπποῖκῳ καὶ Καλ-  
λία προσήεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων, ἔδὲ ὁβολοῦ 25  
ἀξίοις. Πλὴν ἀλλὰ τί πρᾶττεῖς καὶ ἀπεμφθεῖς. ΠΛΟΥΤ.  
Ἄνω καὶ κάτω πλανῶμαι περινοσῶν, ἄχρῃς ἂν λαθῶ τιτὶ  
ἐμπεισῶν. Ὁ δὲ ὅστις ἂν πρῶτός μοι περιλύχῃ ἀπαγαγῶν  
ἔχει, σὲ τὸν § Ἑρμῆν, ἐπὶ τῷ παραλόγῳ τῷ κέρδους,  
προσκυῶν. ἘΡΜ. Οὐκ ἐν ἐξηπάτῃλαι ὁ Ζεὺς, οἰόμενος 30  
σε κατὰ τὰ αὐτῷ δεκνῆλα πλελίζειν, ὅσας ἂν οἴῃσαι τοῦ  
πλελῖν ἀξίους; ΠΛΟΥΤ. Καὶ μαλὰ δικαίως, ὦ γὰρ δὲ, ὅς  
γε τυφλὸν ὄντα εἰδῶς, ἐπεμπεῖν ἀναζήησιντα δυσεύρειον ἔτω

† ἀληθῆς.] Their Grief is,  
now, *real*; but, before, it was  
only *feigned*, for the Death of  
the Deceased, by whose *Will*,  
they expected a Fortune.

† δέλεαρ.] This *Bait* was  
the *Presents* they sent him, to

make him remember them, or  
leave them all he had, in his  
*Will*.

\* Ἀρισείδην.] See his Story,  
in your Dictionary.

§ Ἑρμῆν.] He was reckon-  
ed the God of *Gain*.

† χρεῖμα,



† χρεῖμα, καὶ πρὸ πολλῶ ἐκλειπωσὶς ἐκ τῆ βίῃ, ὅπερ εἰδὼ  
 ὁ Λυγκεύς ἂν ἐξεύροι ῥαδίως, ἀμαυρὸν ἔτω καὶ μικρὸν ὄν.  
 Τοιγαρὺν ἅτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, ποιητῶν δὲ  
 πλείων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόων, ῥᾶον ἐς τὰς τοι-  
 5 ῦτας ἐμπίπῳ περιῶν, καὶ σαγηνεύομαι πρὸς αὐτῶν. ἘΡΜ.  
 Εἴτα πῶς ἐπειδὴν καλαλίπης αὐτὰς, ῥαδίως φεύγεις, ἐκ  
 εἰδῶς τὴν ὁδόν; ΠΛΟΥΤ. Ὁξυδερκής τότε πῶς καὶ ἀρίπυος  
 γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

8. ἘΡΜ, "Ετι δὴ μοι καὶ τῆτο ἀπόκριναι, πῶς τυφλὸς  
 10 ὢν (εἰρήσεται γὰρ) καὶ προσέτι ὡχρὸς καὶ βαρὺς ἐκ τοῖν σκε-  
 λοῖν τοσάυτας ἱερασᾶς ἔχοις, ὥςτε πάντας ἀποβλέπειν εἰς σὲ,  
 καὶ τυχόντας μὲν εὐδαιμονεῖν οἶσθαι· εἰ δὲ ἀπὸλύχοιεν,  
 ἐκ ἀνέχεσθαι ζῶντας; οἶδα γὰρ τινὰς ἐκ ὀλίγων αὐτῶν ἔτω  
 σὺ δυσίεωλιος ὄντας, ὥς τε καὶ εἰς \* βαθυκῆτα πόνοι φέρον-  
 15 τες, ἔρριψαν αὐτὰς, καὶ \* πείρων καὶ ἡλιβάτων, ὑπερο-  
 ρᾶσθαι νομίζοντες ὑπὸ σὺ ὅτι περ εἰδὼ † τὴν ἀρχὴν ἐώρας  
 αὐτὰς. Πλὴν ἀλλὰ καὶ σὺ ἂν, εὖ οἶδα, ὅτι ὁμολογήσεις  
 (εἴ τι ξυνὴς σιαυλῆ) κορυθανίσαν αὐτὰς, ἐρωμένῳ τοιῷτῳ  
 ἐπιμεινῆότας. ΠΛΟΥΤ. Οἷοι γὰρ τοιῷτον, οἷός εἰμι,  
 20 ὁρᾶσθαι αὐτοῖς. χυλὸν ἢ τυφλόν, ἢ ὅσα ἄλλα μοι πρό-  
 σεις; ἘΡΜ. Ἀλλὰ πῶς, ὦ Πλῆτε, εἰ μὴ τυφλοὶ καὶ  
 αὐτοὶ πάντες εἰσὶ; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὦ ἄριστε· ἀλλ'  
 ἢ ἄγνοια καὶ ἢ ἀπάτη, αἵ περ νῦν καλεῖχθαι τὰ πάντα,  
 ἐπισκιάζουσιν αὐτὰς. Ἐτι δὲ καὶ αὐτὸς ὡς μὴ πανιάπασιν  
 25 ἄμορφος εἴην, προσωπεῖον περιδέμεν· ἱερασμιώτατον, διά-  
 χρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδύς. ἐνδυγχαῶν αὐ-  
 τοῖς. Οἱ δὲ αὐτοπροσώπων οἰόμενοι ὁρᾶν τὸ κάλλος, ἐρῶσι  
 καὶ ἀπόλλυνται μὴ ἐνδυγχανοῖς. Ὡς εἰ γέ τις αὐτοῖς ὅλον  
 απογυμνώσας, ἐπέδειξέ με, δῆλον ὡς κατεγίνωσκον ἂν αὐ-  
 30 τῶν ἀμελυστάτοις τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράσων καὶ  
 ἀμόρφων πραγμάτων. ἘΡΜ. Τί ἔν, ὅτι ἐν αὐτῷ ἤδη τῷ

† χρεῖμα ] *A good Man.*

\* βαθυκῆτα πόνοιον —

& πείρων καὶ ἡλιβάτων.]

These are Poetical Expressions, taken out of the following Distich of *Theognis. Faber.*

Ἦν (Πειρίαν, scil.) δὴ χρὴ  
 φεύγοντα καὶ εἰς βαθυκῆτα  
 πόνοιον

Ῥίπλειν, καὶ πείρων, Κυρὶν,  
 κατ' ἡλιβάτων.

See the same, in *Plut. περὶ Στωικ. ἐναντ.*

† τὴν ἀρχὴν.] Put adverbially, and signifies "a principio," or, "ante omnia." *Steph.*



πληθεῖν γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸ περιδόμενοι, ἔτι  
ἐξαπαλῶνται; καὶ ἢ τις ἀφαιρῆται αὐτὲς, θάττον ἂν τὴν  
κεφαλὴν ἢ τὸ προσωπεῖον \* πρὸς οἷο. Οὐ γὰρ δὲ καὶ τό-  
τε ἄγνοεῖν εἰκὸς αὐτὰς ὡς ἐπιχρίσθαι ἢ εὐμορφία εἶναι,  
εἰδοδὲν τὰ πάντα ὁρῶντας. ΠΛΟΥΤ. Οὐκ ὀλίγα, ὦ Ἐρ- 5  
μῆ, καὶ πρὸς τὲτό μοι συναγωνίζεσθαι. ἘΡΜ. Τὰ πάντα;  
ΠΛΟΥΤ. Ἐπειδὴν τις ἐνὶ θυγῶν τὸ πρῶτον ἀναπεισάσας τὴν  
θύραν εἰσδέχεταιί με, συμπαρεισέρχεταιί με! ἔμῃ λαθὼν ὁ  
τύφος, καὶ ἡ ἀνοία, ἡ μεγαλαυχία, καὶ ἡ μαλακία, καὶ  
ὑβρις, καὶ ἀπάτη, καὶ ἄλλα ἄτλα μυρία. Ὑπὸ δὲ τῶν 10  
ἀπάντων καταληφθεὶς τὴν ψυχὴν, θαυμάζει τε τὰ ἐ θαυ-  
μαστά, καὶ ὀρέγεται τῶν φευκῶν, ὧς καὶ τὸν πάντων ἐκείνων  
πατέρα τῶν εἰσεληλυθότων κακῶν ὧς τέθηπε, δορυφερέμενον  
ὑπὸ αὐτῶν καὶ πάντα πρότερον πάθοι ἂν, ἢ ἐμὲ προσέσθαι  
ὑπομένειν ἂν.

9. ἘΡΜ. Ὡς δὲ λέγῃς εἶ, ὦ Πλῆτε, καὶ ὀλισθηρὸς, καὶ  
δυσκαδέκιστος, καὶ διαφυκτικός, ὑδερμίαν ἀνίλαβὴν παρεχό-  
μενος βεβαίαν, ἀλλ' ὥσπερ ἐγγελεῖς, ἢ οἱ ὄφεις, διὰ τῶν  
δακτύλων δραπέτινους, ἐκ οἷδα ὅπως: ἡ πενία ἔμπαλιν  
ἐξαδὲς τε καὶ ὑλαδὲς, καὶ μυρία τὰ ἀγκίστρα ἐκπεφυκότα 20  
ἐξ ἀπαλῆς τῆ σώματι ἔχουσα, ὡς πλησιάζουσας εὐδὺς  
ἔχουσιν, καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι.— Ἀλλὰ μελετῶ  
ἤδη φλυαρίαις ἡμᾶς πρᾶγμα ἐ μικρὸν διέλαθε. ΠΛΟΥΤ.  
Τὸ ποῖον; ἘΡΜ. Ὅτι τὸν θησαυρὸν ἐκ ἐπηγαγόμεθα,  
ἔσπερ ἔδει μάστιγα. ΠΛΟΥΤ. Θαρρὲν τῆτε γε εἶκα' ἐν 25  
τῇ γῇ αὐτὸν καταλείπων † ἀνέρχομαι παρ' ὑμᾶς, ἐπι-  
σκεψάς ἐνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ  
μηδεὶ, ἢ μὴ ἐμὲ ἀκὴσθαι βοήσαντος ἘΡΜ. Οἶκῶν ἐπι-

\* πρὸς οἷο] The third  
Person plural of the second  
Aorist of the middle Voice, from  
προίημι, "projicio," Poeticè  
pro πρὸς οἷο. The second  
Aorist, from προίημι, πρῶτον;  
thence is the second Aorist of  
the Middle Voice, προίημι;  
Imperat. πρῶσο; Optat.  
προίημι, whose third Person  
plural is πρὸς οἷο, not to be  
found in Lexicons.

§ καὶ με τέθηπε.] Translated, " & me stupet;" in which,  
m is the Accusative Case. So  
Virgil:

" Pars stupet innuptæ donum  
" exitiale Minervæ."

In which Sense Stupet signifies,  
" to admire-to-Astonishment."

† ἀνέρχομαι.] The MS.  
hath αὐτὸ before ἀνέρχομαι.  
Faber.



βαινόμεν ἤδη τῆς Ἀθικῆς. Καί μοι ἔπε ἰχώμιος τῆς  
χλαμύδος, ἄχρεις αὖ πρὸς τὴν ἰσχυρίαν ἀφικνῶμαι.

ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἐρμῆ, χειραγωγῶν, ἱππὶ ἢ γι  
ἀπολίπης με, † Ὑπερόλῳ τάχα ἢ Κλίῳ ἱμπίσθῃμαι  
5 περινοσῶν. Ἀλλὰ τίς ὁ ψόφος ἑτός ἐστι, καθάπερ σιδηρῶν  
πρὸς λίθον; ἘΡΜ. Ὁ Τίμων ἑτισὶ σκαπτεῖ πλοσίον,  
ὄρειον κ' ὑπόλιθον γήδιον. — Παπαί, κ' ἡ πωρία πάρις,  
κ' ὁ πόνος ἱκέτιος, κ' ἡ καρτερία, κ' ἡ σοφία, κ' ἡ ἀνδρεία,  
κ' ὁ τοῦτος ὄχλος τῶν ὑπὸ τῷ λιμῷ τατιομένων ἀπαίων,  
10 πολὺ ἀμείνως τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί ἐν ἐκ  
ἀπαλλαττόμενιδα, ὦ Ἐρμῆ, τὴν ταχίστην; ἢ γὰρ αὖ τι  
ἡμῖς δρᾶσθαιμι ἀξιόλογοι πρὸς ἄνδρα, ὑπὸ τηλικύτῃ γρᾶ-  
τοπίδῃ περιεσχημένον. ἘΡΜ. Ἄλλως ἰδοξί τῷ Διί. Μὴ  
ἀποδειλιῶμεν ἔν.

15 10. ΠΕΝΙΑ. Ποῦ τῆτόν ἀπάγεις, ὦ Ἀργυφόνια,  
χειραγωγῶν; ἘΡΜ. Ἐπὶ τῆσιν τὸν Τίμονα ἱπύμφθημι  
ὑπὸ τῷ Διός. ΠΕΝ. Νῦν ὁ Πλῆτος ἱπὶ Τίμονα, ὁπότε  
αὐτὸν ἰγὼ κακῶς ἔχοντα ὑπὸ τῆς τρυφῆς παραλαβῶσα,  
τελοῖσι παραδῶσα, τῇ σοφίᾳ κ' τῷ πόνῳ, γενναῖον ἄνδρα  
20 κ' πολλὰ ἄξιον ἀτίδιξα; ἔτως ἄρα εὐκαταφρόνητος ὑμῖν  
ἡ Πενία δοκῶ, κ' εὐαδικητός, ὥσθ' ὁ μόνος κτήμα ἔχων,  
ἀφαιρῶσθε με ἀκριβῶς πρὸς ἀρίστην ἐξεργασμένον, ἢ αὐ-  
θις ὁ Πλῆτος παραλαβὼν αὐτὸν ὕβρει κ' τύφῳ ἰγχειρίσας  
(ὅμοιοι τῷ πάλαι) μαλθακὸν, κ' ἀγνῆν, κ' ἀνόητον ἀπο-  
25 φήνας, ἀποδῶ πάλιν ἱμοὶ \* ῥάκος ἥδη γυγνημένον; ἘΡΜ.  
Ἐδοξί ταῦτα, ὦ Πενία, τῷ Διί. ΠΕΝ. Ἀπέρχομαι. —  
Καὶ ὑμῖς δὲ, ὦ Πόσι, κ' Σοφία, κ' οἱ λοιποὶ, ἀκολουθεῖτέ  
μοι. Οὗτος δὲ τάχα εἰσὶναι, εἶαν με ἔσαν ἀπολίψῃ,  
ἀγαθὴν συνεργόν, κ' διδάσκαλον τῶν ἀρίστων, ἢ συνὼν ὑγι-  
30 νῶς μὲν τὸ σῶμα. ἐξῶμένος δὲ τὴν γνώμην διτίλειπον, ἀν-  
δρὸς βίον ζῶν, κ' † πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ  
κ' πολλὰ ταῦτα, ὥσπερ εἰς, ἀλλότρια ὑπολαμβάνων.  
ἘΡΜ. Ἀπέρχονται ἡμῖς δὲ προσίωμεν αὐτῷ.

11. ΤΙΜ. Τίνες εἰσι, ὦ κατάραιοι; ἢ τί βεβλόμενοι διῦρο

† Ὑπερόλῳ ἢ Κλίῳ.]

Some *Scoundrels*. See *Aristoph.*  
in *Pace*. *Faber*.

\* ῥάκος.] A Metaphor,  
from one who borrows a new  
*Cloak*, and returns it quite worn.  
*Fab.*

† πρὸς αὐτὸν ἀποβλέπων.]

"Looking toward himself,"  
that is, *se king* his *Happiness* in  
nothing but *himself*.

— *Nec te quaesiveris, extra.*  
*Perfius.*

ἔστι,



ἔχετε ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλήσοις; ἀλλ' ἐ-  
 χείροινες ἀπὲς μικροὶ πάντες ὅθις· ἐγὼ γὰρ ὑμᾶς αὐ-  
 τικά μάλα βάλλον τοῖς βῶλοις καὶ τοῖς λίθοις συνίριψω.  
 'ΕΡΜ. Μηδαμῶς, ὦ Τίμων, μὴ βάλῃς· ἐ γὰρ ἀνθρώπου  
 ὄντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, ὅτε δὲ ὁ Πλῦτος. 5  
 'Επιμψε δὲ ὁ Ζεὺς, ἱπακῆσας τῶν εὐχῶν. 'Ωςτε ἀγαθὴ  
 τύχη δέχου τὸν ἔλθον, ἀποσᾶς τῶν πόνων. TIM. Καὶ  
 ὑμεῖς οἰμώξεσθε ἤδη, καίτοι θεοὶ ὄντες, ὡς φατέ. Πάν-  
 τας γὰρ ἅμα καὶ θεὸς καὶ ἀνθρώπου μισῶ. Τηλοὶ δὲ τὸν  
 τυφλόν, ὅς τις αὐτῷ, καὶ ἐπιρίψῃ μοι δοκῶ τῇ δικέλλῃ. 10  
 ΠΛΟΥΤ. Ἀπίωμι, ὦ Ἑρμῇ, πρὸς τῷ Διὶ (μιταγχο-  
 λᾶν γὰρ ὁ ἀνθρωπῶς ἐμὲ μιστρίως μοι δοκεῖ) μὴ τι κακὸν  
 ἀπέλθω προσλαβών. 'ΕΡΜ. † Μηδὲν σκαιόν, ὦ Τίμων·  
 ἀλλὰ τὸ πᾶν τοῦτο ἄγριον καὶ τραχὺ καὶ ἀκαταστάλον, προσήκον  
 τῷ χεῖρι λάμβαναι τὴν ἀγαθὴν τύχην, καὶ πλεῖν πάλιν, 15  
 καὶ ἴσθι Ἀθηναίων \* τὰ πρῶτα, καὶ ὑπερὶ τῶν ἀχαρίστων  
 ἐκείνων μόγις αὐτοὺς εὐδαιμονῶν. TIM. Οὐδὲν ὑμῶν διομαι,  
 μὴ ἐνοχλεῖτέ μοι, ἱκανὸς ἐμοὶ πλεῖτος ἢ δικέλλα, τὰ δ'  
 ἀλλὰ εὐδαιμονίζατός εἰμι, μηδεὶός μοι πλεῖσιζέσθαι.  
 'ΕΡΜ. Οὕτως ὦ τὰν ἀπάνθρωπον; 20

Τὸν δὲ φέρω Διὶ μῦθον ἀπηνεία τι κρατερὸν τι.  
 Καὶ μὴν εἰκὸς ἦν μισάνθρωποι μὲν εἶναι σοι, τοσαῦτα ὑπ'  
 αὐτῶν διὰ πειπονθότα, μισόθιον δὲ μηδαμῶς, ὅπως ἐπι-  
 μιυμίνωι σὺ τῶν θιῶν. TIM. Ἀλλὰ σοὶ μὲν, ὦ Ἑρμῇ,  
 καὶ τῷ Διὶ πλείστη χάρις τῆς ἐπιμιθείας, τῆτοι δὲ τὸν 25  
 Πλῆτος ἐκ αὐτῶν λαβόμενι. 'ΕΡΜ. Τί δὴ; TIM. 'Ὅτι καὶ  
 πάλαι μυρίων κακῶν μοι αἴτιος ὅτος κατέστη, πόλαξί τι  
 παρὰ δὲ, καὶ ἐπιβόλως ἐπαγαγὼν, καὶ μῖσος ἐπιγίγας, καὶ  
 ἡδυπαθεία διαφθείρας, καὶ ἐπίφθονον ἀποφῆας, τέλος δὲ,  
 ἄφρων καὶ ἀλιπὼν, ὅτ' αὖ ἀπίστως καὶ προδοτικῶς. Ἡ βελτίστη 30  
 δὲ πινία πόνοισι με τοῖς ἀνδρικωτάτοις καταγυμνάσασα, καὶ  
 ὅ μετ' ἀληθείας καὶ παρρησίας προσομιλήσας, τάτι ἀναγ-

† Μηδὲν σκαιόν.] "Nihil  
 "sinistrum;" that is [as we  
 are wont to say, in *Eng'ish*]  
 "Nothing unlucky," i. e.  
 "rashly violent," good *Timon*.

\* τὰ πρῶτα.] "Interdum  
 "verò dicitur aliquis esse τὰ  
 "πρῶτα, i. e. princeps."

St ph.

ὅ μετ' ἀληθείας καὶ παρ-  
 ρησίας.] "With Truth and  
 "Freedom." That is, like  
 a Friend, who speaks nothing  
 but *Truth*, and that with *full*  
*Freedom*; and is, therefore, void  
 of Falshood and Flattery.



καὶ αὐτὰ κάμνοντι παρεῖχε, καὶ † τῶν πολλῶν ἐκείνων κατὰ  
 φρονεῖν ἐπαδεύειν, ἐξ αὐτῶ ἐμὲ τὰς ἐλπίδας ἀπαρτήσασά  
 μοι τῷ βίῳ, καὶ δεῖξασα ὅς τις ἦν ὁ πλεῖστον ὁ ἐμὸς, ὃν ἔτε  
 κόλαξ θαυσιων, ἔτε συκοφάντης φοβῶν, ὃ δὴ μὲν παρῆ-  
 5 νουθεῖς, ἐκ ἐκκλησιαστικῆς ψηφοφορήσας, ὃ τύραν ἐπι-  
 βουλεύσας ἀφελίσσασθαι δύναται ἄν. Ἐξῆρμένον τοιγαρὲν ὑπὸ  
 τῶν πόνων, τῆσιν τὸν ἀγρὸν φιλοπόνως ἐπεργαζόμενον, ὃ δὲν  
 ὀρῶν τῶν ἐν αἴτει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχον τὰ ἄλφια  
 παρὰ τῆς δικιλλῆς. Ὡς παλιούρου ἀπιδι. ὦ Ἐρμῆ,  
 10 τὸν Πλετόν ἀπαγαγὼν τῷ Διὶ. Ἐμοὶ δὲ τὸτο ἱκανὸν ἦν  
 πᾶσι αἰσώπας \* ἡβηδὸν οἰμώζειν ποιήσαι. EPM.  
 Μηδαμῶς,

† τῶν πολλῶν ἐκείνων.] I have followed *Erasmus*, in rendering πολλῶν, "vulgaria;" as I have also done, in rendering πολλὰ, pag. 146. lin. 32. But *Faber* says, that *Erasmus* is mistaken: That, indeed, οἱ πολλοί, frequently, signifies, "vulgus," but that the Usage of the *Greek Tongue* will not allow τὰ πολλὰ to signify "vulgaria." And he, therefore, renders πολλῶν ἐκείνων, here, "tot illa." I think, he is in the Right; for I could not, after much Enquiry, find, that πολλὰ, ever, signified "vulgaria."

\* ἡβηδὸν.] *Stephanus* says, that ἡβηδὸν is taken in the same Manner as "virginitas," in *Latin*: that is, that it signifies κατ' ἡβῶντας (as is said κατ' ἄνδρας) "per totam pubem," or, "complectendo totam pubem;" and, then, he quotes these Words of *Herodotus*: Συβάριος γὰρ αἰῶνος Μιλήσιοι πάντες ἡβηδὸν ἀπεκείραντο τὰς κεφαλὰς. Now, as κατ' ἄνδρας signifies "viri-

"tim, "or, per singulos viros," κατ' ἡβῶντας, too, being a parallel Expression, must, strictly, signify "per singulos puberes, five pubescentes." And, as κατ' ἡβῶντας, thus taken, is laid down, as strictly explanatory of ἡβηδὸν, therefore, ἡβηδὸν, too, must signify "per singulos puberes." But yet, after all, this cannot be either *Herodotus's*, or *Lucian's* Meaning: For how could "all the *Milesians*" cut off their Hair, Youth by Youth, as if they had all been nothing but Youths? Or, how, in this Place, could "all *Men*" bewail, Youth by Youth, as if Mankind consisted of nothing but Striplings? Hence, it is evident, that, though ἡβηδὸν, strictly and properly, signifies "per singulos pubescentes," yet it must, both in that Place of *Herodotus*, and in this of *Lucian*, be understood, in an extensive Sense, as if one Sort of Age were put for every Age, in general, and, therefore, must signify "uniuscujusque ætatis." At least, *Timon* could not, possibly, mean less, no more than "all the *Milesians*" could be shorn, "Youth by Youth."

*Stephanus*



Μηδαμῶς, ὦ ἄραθι (ὅ γὰρ πάντες εἰσὶν \* ἐπιτήδαιοι πρὸς οἰμῶγη) ἀλλ' εἶα τὰ ὀργίλα ταῦτα, καὶ μισρακιδῶδη, καὶ τὸν Πλῆτον παράλαβε, † ὅτε ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τῷ Διός.

12. ΠΛΟΥΤ. Βῆλι, ὦ Τίμων, δικαιολογήσομαι πρὸς 5  
 σοι, ἢ χαλιπαίνεις μοι λέγοις; TIM. Δέγει, μὴ μακρὰ  
 μὲν τοι, μὴ δὲ μιτὰ προοιμίῳ, ὥσπερ οἱ ἐπίτρεπτοι ῥή-  
 τορις, ἀνίσχομαι γάρ σοι ὀλίγα λίγους, διὰ τὸν Ἑρμῆν τυ-  
 τονί. ΠΛΟΥΤ. Ἐχρῆν μὲν τοι ἴσως ‡ καὶ μακρὰ εἰπεῖν  
 ὅττω πολλὰ ὑπὸ σοὶ κατηγορηθέντα· ὅμως δὲ ὅρα, εἴ τι 10  
 σοι, ὡς φῆς, ἠδίκηκα, ὅς τῶν μὲν ἠδίστω ἀπαλῶι αἰτίας  
 σοι κατέστη, καὶ τιμῆς καὶ προοιδρίας, καὶ τιφάνων. καὶ τῆς  
 ἄλλης τρυφῆς. Περιβλιπὼς δὲ τοι καὶ αἰοίδιμος δὲ ἐμὶ ἡσ-  
 दा, καὶ περισπύδατος. Εἰ δὲ τι χαλιπὸν ἐκ τῶν κολάκων  
 πίποιδας, ἀναίτιος ἰγὼ σοι· μάλλον δὲ αὐτὸς ἠδίκημαι 15  
 τῷτο ὑπὸ σοῦ, διότι με ὅτως ἀτίμως || ὑπὲρβαλλεις ἀνδράσι  
 καίρατοις, ἱπαιῦσι καὶ καίνοισι, καὶ πᾶσι τρόποι  
 ἐπιβουλιῶσί μοι. Καὶ τὸ γὰρ τιλιεὺς αἰὶν ἴφθησα, ὡς  
 πρὸς δίδωκά σοι, τῆς αἰσῆς δὲ αὐτὸς ἐγκαλίσσαιμί σοι πᾶσι  
 τρόποι ἀπιδασθῆς ὑπὸ σοῦ, καὶ ἐπὶ κεφαλῇ ἐξουθεῖς τῆς 20  
 οἰκίας. Τοιγαρὶν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν  
 διφθέραν § ἢ τιμιωτάτη σοι Πενία περιτίθειται. Ὡς  
 μάρτυς ὁ Ἑρμῆς ἑτοσί, πῶς ἐκίτευον τὸν Δία ||| μὴδ' ἤκειν  
 παρὰ σοι, ὅττω δυσμινῶς μοι προσσηγμῖνον. EPM. Ἀλ-  
 λά εἰν ὁρᾷς, ὦ Πλῆτε, οἷος ἦδη γιγίνηται; ὅτε θαρρῶν ξυν 25  
 διάτρεξι αὐτῷ. Καὶ σὺ μὲν σκάπῃ, ὡς ἔχεις. Σὺ δὲ  
 τὸν θησαυρὸν ὑπάγαγε τῇ δικίᾳ· ὑπακούσιναι γὰρ ἐμ-  
 βόησαντί σοι.

*Erasmus*, indeed, says, but without insisting much upon it, that ἡβηδὸν is taken, in the same Manner, as the Adverb *πανδημῶς*, which signifies “uni-  
 “versum populum complecten-  
 “do,” or “in universum.”—  
 I know no Reason, why *Eras-  
 mus* should render it, “ab ine-  
 “unte ætate.”

\* ἐπιτήδαιοι.] *Idonei*, or, *habiles*; by which, is, here, meant, naturally fitted, or, dis-  
 posed.

† ὅτε ἀπόβλητά.]

Οὐ τοι ἀπόβλητ' ἴσι θεῶν  
 ἱρικυδία δῶρα. H m.

‡ καὶ μακρὰ.] *Timon's*  
 Word repeated.

|| ὑπὲρβαλλεις.] A Meta-  
 phor, from prostituting young  
 Women. *Faber*.

§ ἢ τιμιωτάτη Πενία.]  
*The right honourable Mrs. Po-  
 verty.*

||| μὴδ'.] *The MS. hath*  
*it better μὴκεδ'.* *Faber.*



13. TIM. Πεισέον, ὃ Ἑρμῇ, καὶ αὐθις πλεῖστον. Τί γὰρ ἂν καὶ πᾶσι τοῖς, ὅποταν οἱ θεοὶ βιάζονται; πλεῖστον ὅρα γε, εἰς οἷά με πρᾶγμα ἐμδαλεῖς τὸν κακοδαίμονα ὅς ἄχρει ἔνν εὐδαιμονέσσι δάγων, χρυσὸν ἄφω τοσῶτον λή-  
 5 φομαι. † ἔδεν ἀδικήσας, καὶ τοσαύτας φροῦιδας ἀναδέχομαι. EPM. Ὑπόσθηθι, ὦ Τίμων, δι' ἐμῆ, καὶ εἰ χαλεπὸν τὸτο, καὶ ἐκ οἷσόν ἐστιν, ὅπως οἱ κόλακες ἐκεῖνοι διαξέγαλιν ὑπὸ τῆς φθόνου· ἐγὼ δὲ || ὑπὲρ τὴν Αἴττην εἰς τὸν ἕραν ἀναπήσομαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ  
 10 περμαίνομαι γὰρ τῇ εἰρεσίᾳ τῶν πλεόντων. Σὺ δὲ αὐτῇ περιμένει· ἀναπνέω γὰρ σοι τὸν θησαυρὸν ἀπελθὼν· μάλλον δὲ παῖ. Σὲ φημι, θησαυρὸν χρυσοῦ, ὑπάκουσον Τίμωνι τῷτῳ, καὶ πάρεσχε σιαυτὸν ἀνελίσθαι. Σκαπτε, ὦ Τίμων, \* βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν † ὑποσθή-  
 5 σομαι.

[† ἔδεν ἀδικήσας.] That is, having done nothing to deserve this Curse, of being again enriched.

[|| ὑπὲρ τὴν Αἴττην.] He returns to Heaven, by the Way of *Ætna*, because *Jupiter* had ordered him to bring up the *Cyclops* from thence, to mend his Thunderbolts. See above, Paragraph 5, at the End.

\* βαθείας καταφέρων.] *Erasmus* hath rendered *βαθείας* "*altiùs*," I know not why; nor do I know any such Adverb as *βαθείας*, *βαδέως* being the only immediate one from *βαδύς*. I must own, I know not, what Sort of a Word *βαθείας* is, and, therefore, cannot help thinking, that *Lucian* wrote it *βαδέως*.—*καταφέρων* is, here, the same as *κατέρω φέρων*, "*deorsum impingens*;" as appears, from *Stephanus's* Account of the Verb *καταφέρω*.

† ὑποσθήσομαι.] *Thomas Magister* (according to *Stephanus*

mut) takes *ὑποσθήσομαι*, in this Place, to be the same as *ὑποχωρήσω*, signifying, "*clamedam*." But I think, he should, at the same Time, have shewn us, how the Dative *ὑμῖν* can signify, "*a vobis*."—He, otherwise, interprets the Verb *ὑφίσταμαι*, by *κρυφίως ἵσταμαι*, which would make tolerable Sense, here, by *Plutus's* Saying, "*I will stand by you*," so as to be *invisible*;" I say, this would be tolerable Sense, did not *Plutus* tell *Timon*, in the Word *ἀπελθὼν*, just above, that he would *go off*; which he could not well do; and stand privately by, at the same Time. For these Reasons, I cannot but conclude that *Lucian* writ it, *ὑμῶν ἀποσθήσομαι*, "*a vobis digrediar*," agreeably to *ἀπελθὼν*, above. And, thus, doth the other Translation, by *Erasmus*, render it; so that, most probably, *Erasmus* found the Text, *ὑμῶν ἀποσθήσομαι*.



14. TIM. "Αγε δὴ, ὦ Δικελλὰ· νῦν μοι ἐπιρῶσον σιαν-  
τὴν, καὶ μὴ κάμης ἐκ τῆ βάθης τὸν θησαυρὸν ἐς τὰ μφανὲς  
προκαλεμένη. — ὦ Ζεῦ τεράσιε, καὶ φίλοι † Κορύβαντες, καὶ  
Ἑρμῇ κερδῶι, πόθεν χρυσίον τοσούτον; ἤπερ ὅναρ ταυτά ἐστι;  
δίδια γὰρ, μὴ ἄνθρακας εὖρω ἀνεγρόμενος. Ἀλλὰ μὴν 5  
χρυσίον ἐστὶν ἐπίσημον, ὑπέρυθρον, βαρὺ, καὶ τὴν πρό-  
σοψιν \* ὑπερῆδισον. ὦ χρυσέ, διξίωμα κάλλιστον βρο-  
τοῖς. " † Αἰθόμενον γὰρ πῦρ ἅτε διαπρέπεις καὶ νύκτωρ  
" καὶ μὴ ἡμέραν." Ἐλθέ, ὦ φίλτατε, καὶ ἑρασμιώτατε. Νῦν  
πειθόμεθαί γε καὶ Δία ποτὶ γενέσθαι † χρυσόν. Τίς γὰρ ἔκ 10  
ἀν παρθένος ἀναπεπλεγμένοις τοῖς κολποῖς ὑποδέξαίτο ἄτω  
καλὸν ἑραστὴν διὰ τῆ τέγης καλαρῆσειν; ὦ Μίδα, καὶ Κροῖ-  
σε, καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς εἶδεν ἄρα ἦτε πρὸς  
Τίμονα καὶ τὸν Τίμωνος πλῆτον, ὃ γε εἶδεν βασιλεὺς ὁ Περ-  
σῶν ἴσθαι. ὦ Δικελλὰ, καὶ φίλτατε διφθέρα, ὑμᾶς μὲν τῷ 15  
" Πανὶ τέτρω ἀναδεῖναι καλόν. Αὐτὸς δὲ ἤδη πᾶσαν περι-  
άμενος τὴν ἰσχυρίαν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ  
θησαυροῦ μόνῳ ἱκανὸν ἰνδαιτᾶσθαι, τὸν αὐτὸν § καὶ

† Κορύβαντες.] These Priests  
of Rhea were Enthusiasts, who,  
at their Solemnities, danced in  
Armour, and, with the mixed  
Uproar of Piping, Drumming,  
and Shouting, raised a great  
Astonishment in the Minds of  
the Spectators. Steph. Per-  
haps, then, it was usual with  
such Persons, upon any extraor-  
dinary Surprise, to cry out,  
ὦ Κορύβαντες; and that,  
thence, it became a common  
Exclamation, in the Mouths of  
such as were struck with any  
sudden Astonishment.

\* ὑπερῆδισον.] When Mr.  
Locke was reckoning up the  
Qualities of Gold, such as, su-  
ble, malleable, ductile, &c. he  
forgot this of ὑπερῆδισον;  
which Omission a tolerable Mi-  
ser would never pardon.

† Αἰθόμενον, &c.] These  
Words are taken from the first

Ode of Pindar, which begins  
thus:

"Αριστον μὲν ὕδωρ· ὁ δὲ  
Χρυσός, αἰθόμενον πῦρ  
ἅτε διαπρέπει νυ-  
κτὶ, μεγάνορος ἑξοχα  
πλάττω.

In the Version thus:

Optima quidem est aqua; sed  
Aurum, ardens ignis  
Velut, excellit no-  
Eu superbificas supra divitias.

† χρυσόν.] As when he  
courted Danae.

|| Πανὶ τέτρω.] "To Pan  
"here." It is supposed, that  
some Temple, or Statue, of  
Pan, stood near him, to which  
Rural Deity he offers up his  
Rustic Implements.

§ καὶ τάφον.] "As a Sepul-  
"chre also," that is, "as well  
"as he, before, had it for a  
"House."

τάφον



τάφον ἀποθανῶν ἔξειν μοι δοκῶ. — Διδόχθω δὲ ταῦτα, καὶ  
 νομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμείξια πρὸς ἀπχι-  
 λας, καὶ ἀγνωσία, καὶ ὑπεροψία. Φίλος δὲ ἡ ξείνῳ, ἡ ἱ-  
 ταῖρῳ, ἡ \* ἱέω βωμὸς, ὕθλῳ πολὺς· καὶ τὸ οἰκτεῖραι δα-  
 5 κρύοντα, ἡ ἐπικυρῆσαι δεομένῳ, παραιομία καὶ παλάυσι;  
 τῶν ἐθῶν. Μονήρης δὲ ἡ διαίτα, καθάπερ τοῖς λύκοις, καὶ  
 φίλῳ εἰς Τίμων· οἱ δὲ ἄλλοι πάντες ἰχθροὶ καὶ ἐπίβελοι,  
 καὶ τὸ προσομιλῆσαι τινὶ αὐτῶν μίασμα. Καὶ εἰ τινα ἴδω  
 μόνον, ἀποφράς ἡ ἡμέρα· Καὶ ὅλως ἀνδραγῶν λιθινῶν ἡ  
 10 χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν, καὶ † μήτε κήρυκα δι-  
 χῶμιδα παρ' αὐτῶν, μήτε σπονδὰς σπινδώμιδα, † ἡ ἐρη-  
 μία δὲ ὄρῳ ἔσω πρὸς αὐτὰς. Φυλῆται δὲ, καὶ φεάτορες,  
 καὶ δημόται, καὶ ἡ πατρίς αὐτῇ, ψυχρὰ καὶ ἀνωφιλῇ νό-  
 ματα, καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. Πλυτείτω δὲ Τί-  
 15 μων μόνῳ, καὶ ὑπερορίτω ἀπάντων, καὶ τρυφάτω μόνος καθ'  
 ἑαυτὸν κολακείας καὶ ἱπαίνων φοβερικῶν ἀπηλλαγμῆος. Καὶ  
 θεοῖς θυέτω, καὶ || εὐωχεῖτω, μόνῳ ἑαυτῷ γαίτων καὶ ὄμορῳ,  
 ἱκισίων \* τῶν ἄλλων. Καὶ ἅπαξ ἑαυτὸν διεξιῶσασθαι δι-  
 20 δόχθω, ἣν δὲ ἀποθανεῖν, ἡ αὐτῷ † εἴφανοι ἱπνιγχεῖν·  
 καὶ ὄνομα μὲν ἔσω ὁ ΜΙΣΑΝΘΡΩΠΟΣ ἦδισον. Τὰ τρόπων  
 δὲ γνωρίσματα, δυσκολία, καὶ τραχύτης, σκαιότης, καὶ  
 ὀργή, καὶ ἀπανθρωπία. Εἰ δὲ τινα ἴδοιμι ἐν πυρὶ διαφ-  
 θεϊρόμενον

\* ἱέω βωμὸς.] *Altars, among the Heathens, were Places of Protection to such as fled to them.*

— *Hæc Ara tuebitur omnes.*  
*Virg.*

† μήτε κήρυκα, &c.] The Meaning is, that he will remain in a constant State of War with Mankind: For Peace was, usually, made, among the Grecians, by sending the κήρυκες, or *Heralds*, to propose it, and by making Libations to the Gods, that they might ratify it. See II. iii.

‡ ἡ ἐρημία.] He would have a whole Desert between him and Mankind; so that the Bounds should not be, any thing,

so thin as a Wall, an Hedge, or the like.

|| εὐωχεῖτω.] *Lege εὐωχεῖσθω.* Nam εὐωχέω significat, "aliquem convivio accipere," re, "εὐωχεῖσθαι autem," "epulari." Error turpissimus. *Faber.*

\* τῶν ἄλλων.] I cannot account for this Genitive Case. *Faber* is, also, at a Loss about it, but conjectures, that ἱκισίων τῶν ἄλλων should be ἱκας αὐτῶν ἄλλων; which may be true.

† εἴφανοι ἱπνιγχεῖν.] Among the Grecians, Crowns of Laurel, Palm, Parsley, and, upon some Occasions, of Gold, were



θειρόμενον καὶ σεβνύσαι ἱκετεύοντα, πώτῃ καὶ ἐλαίῳ κα-  
 λασεβνύσαι. Καὶ ἦν τινα τῷ χειμῶνι ὁ πώλαμος παρὰ  
 φέρῃ, ὁ δὲ τὰς χεῖρας ὀρέγων ἀνιλαθεῖσθαι δέησαι, ὡθ-  
 ῆν καὶ τὸν ἐπὶ κεφαλὴν † πίπτουσα, ὥς μὴδὲ ἀνακύψαι δυ-  
 νηθεῖν· ἔτω γὰρ αὖ τὴν ἴσῃ ἀπολάβοιεν.—\* Εἰσηγήσατο 5  
 τὸν νόμον Τίμων † Ἐχικρατίδῃ Κολυτρεὺς. — † Ἐπιψή-

were the Rewards of such as  
 conquered at the Games, or  
 served their Country, in Peace,  
 or War. *Potter.*

Perhaps, then *Timon*, here,  
 intimates, that he will execute  
 some signal Actions, which  
 shall deserve a *Crown*, but, that  
 he will present himself with  
 one.

Or, as he, here, talks of his  
*Death*, he, perhaps, more pro-  
 bably, means that *Crown*, which  
 was wont to be offered to the  
*Deceased*, and with which their  
 σήλαι, or *Sepulchral Pillars*  
 were hung; as we learn from  
 the *Dialogue of Charon*, where  
 it is said, καὶ στεφάνῃσι τῶν  
 λίδεσσι.

If this be, as I am strongly  
 persuaded it is, the Sense, here;  
 observe, how *Timon* will do Im-  
 possibilities, out of *Spite* to  
*Mankind*. He will crown his  
 own *Sepulchre*; after he is dead,  
 rather than have it done by any  
*Human Creature*.

The following was *Timon's*  
*Epitaph*, written by himself:  
 Ἐνθαδ' ἀπορρήξας, ψυχὴν  
 βαρυδαίμονα κείμαι.

Τέννομα δ' ἐπύσοισθε, κα-  
 κοὶ δὲ κακῶς ἀπόλοισθε.

*Faber.*

† πίπτουσα.] *Faber* has it,  
 βαπλίζοντα. I think, he just-  
 ly finds Fault with πίπτουσα,  
 because the Man in the Water

cannot well be said "to fall."

But, is not βαπλίζοντα, appli-  
 ed to the same Man [as he has  
 it] still worse, being an Active  
 Participle? For, surely, the  
 Man cannot be supposed "to  
 sink himself" into the Wa-  
 ter—it might, however, make  
 Sense, if referred to μὲν, which  
 is understood, before ὠθεῖν; so  
 that *Timon* might be the Per-  
 son understood to be βαπλίζον-  
 τα, "sinking the other" into  
 the Water.

\* Εἰσηγήσατο.] This Verb,  
 strictly, signifies, "proposuit,"  
 or, "Autor introduxit:" But  
 I have rendered it, "rogavit,"  
 in the *Translation*, because that  
 was the *Roman* Expression, for  
*Proposing a Law* to be passed:  
 The *Romans* termed the *Pro-  
 posing a Law* to the People,  
 "Rogare," because he, who  
 proposed it to them, did it, by  
 asking these Questions, "Veli-  
 t isne, or, Jubeat isne, Qui-  
 ritur?"

† Ἐχικρατίδῃ.] "Ἐχι-  
 κρατίδης lege Ἐχικρα-  
 τίδῃ. *Faber.*"—So it is,  
 above, where *Mercury*, first,  
 mentions *Timon* to *Jupiter*, and  
 below, where *Demeas* reads the  
*Decree*.

† Ἐπιψήφισι τῇ ἐκκλη-  
 σίᾳ.] "Decretum concionis  
 confirmavit." *Scph.*



φισι τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός. εἶν. Ταῦτα ἡμῖν δι-  
δόχθω, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

15. Πλὴν ἀλλὰ περὶ πολλῶν ἂν ἐποισάμην ἅπασι γνώ-  
ριμά πως ταῦτα γινέσθαι, διότι ὑπερπλετῶ, ἀγχόνῃ γὰρ  
5 ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καὶ τοι τί τῆτο; Φεῦ τῇ  
τάχῃ· παλαιάχθην συνδέσει, κικονιμένοι καὶ πεισιγῶντες,  
ἐκ οἷδα, ὅθιν ὁσφραϊνόμενοι τῇ χρυσίᾳ. Πότερον ἔν ἐπὶ  
τὸν πάγον τῆτον ἀναβὰς ἀπειλυνω αὐτὲς τοῖς λίθοις || ἐξ  
ὑπερδίζιων ἀκροβολιζόμενοι, ἡ τόγῃ τοσῶτον παρανομήσο-  
10 μιν εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὡς πλεόν ἀνιῶντο παρορώ-  
μενοι; τῆτο οἶμαι καὶ ἄμεινον, ὥστε δεχόμεθα ἤδη αὐτὰς,  
ἐπιγαίης. Φέρε ἴδω, τίς ὁ πρῶτος αὐτῶν ἔτος ἐστὶ; Γνα-  
θωνίδης ὁ κόλαξ, ὁ πρῶτον \* ἔρανον αἰτήσαί μοι ὀρέξας  
τὸν βρόχον, πῶθις ὕλης παρ' ἐμοὶ πολλάκις ἐμνησκός.  
15 Ἄλλ' εὖγε ἐποίησιν ἀφικόμενος, οἰμώξειαι γὰρ πρὸ τῶν  
ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον, ὡς ἐκ ἀμνήσας Τί-  
μωνος ἀγαθὸν ἀνδρὸς οἱ θεοὶ; χαῖρε Τίμων εὐμορφώτατι, καὶ  
ἤδιστε, καὶ συμπολικώτατι. TIM. Νὴ καὶ σύ γε, ὦ Γναθω-  
νίδη, γυπτῶν ἀπαλὴν βορῶτατι, καὶ ἀνδρῶπων ἐπιτριπλότατι.  
20 ΓΝΑΘ. Ἀεὶ φιλοσκώμων σύ γε. Ἀλλὰ πῶς τὸ συμπό-  
σιον; ὡς καινόν τί σοι ἄσμα τῶν † νοδιδάκτων διδυράμβων

|| ἐξ ὑπερδίζιων.] Ὑπερ-  
δίζιος (τόπος being under-  
stood) signifies "a Place, where  
"one stands so much *higher*  
"than another, that he may  
"lift his *Right-hand* over him,  
"so as to give him the *heavier*  
"Blow." And ὑπερδίζια, *ων*,  
Neut. plur. (χώρια being under-  
stood) signifies "Places of  
"such Advantage, as that  
"Persons may, from them,  
"lift their *Right-hands* over  
"those *below* them." See  
Steph.

\* ἔρανον.] Ἐρανος, from  
ἐράω, *amo*, properly, signifies  
"an Entertainment, where e-  
"very one contributes his *Part*  
"of the Expence, or his *Club*."  
And, hence, it hath been used  
to signify "a *Contribution*, or

"Part of a *Contribution*, to re-  
"lieve a Person in Want."  
See Steph.

† νοδιδάκτων διδυράμβων.]  
"Dithyrambics" [which were  
Songs in Praise of *Bacchus*]  
"lately taught," that is, lately  
"published." The Authors  
of Plays, or Songs, among the  
*Grecians*, were called διδάσ-  
καλοι, as, κωμωδοδιδάσκαλοι,  
τραγωδοδιδάσκαλοι, διδυ-  
ραμβοδιδάσκαλοι. Horace u-  
ses the same Manner of Expres-  
sion:

*Vel qui Prætextas, vel qui do-  
cuere Togatas.*

The Reason of the Expression  
is, that the Authors taught the  
Actors, or Singers, how to speak,  
or sing, their Performances.



ἤκω κομίζων. TIM. Καὶ μὴ ἰλιγιᾶ γε ἄση μάλα περιπαδῶς. † ὑπὸ ταύτῃ τῇ δικέλλῃ. ΓΝΑΘ. Τί τὸτο; παῖσις, ὦ Τίμων; μαρτύρομαι, ὦ Ἡράκλεις, ἐν ἐν, προκαλεῖσαι σε τραίματι· ἵς Ἀγριοὶ πάγον. TIM. Καὶ μὴν, ἂν γε μικρὸν ἐπιβραδύνης, φόνυ τάχα προκικλήσῃ με. 5 ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σὺ γε πάντως τὸ τραῦμα ἴασαι, μικρὸν ἐπιπάσας τῷ χερυσίνῳ, διυνῶς γὰρ ἴσχαϊμόν ἐστι τὸ φάρμακον. TIM. Ἐτι μένεις; ΓΝΑΘ. Ἀπειμι, σὺ δὲ ἔχαιρεσίς, ἔτω σκαῖος ἐκ χρηστῷ γινόμενος.

16. Τίς ἔτος ἐστίν ὁ προσίων, ὁ ἀναφαλαγγίας; Φιλιά-10  
δης ποδάκων ἀπαίων ὁ \* βδελυρότατος. Οὗτος δὲ παρ' ἱμῶ ἀγρὸν ὅλον λαβὼν, καὶ τῇ θυγατρὶ † προῖκα δύο τάλαλλα μισθὸν τῷ ἱπαίῳ, ὁπότε ἄσκητά με πάντων σιωπῶντων μόνος ὑπερεπήμισιν, ἱπομοσάμει· ὠδικώτεροι εἶναι τῶν κύκων, ἱπειδὴ ἰοσέλλα πρῶτον εἶδε με, καὶ προσήλθοι 15  
ἐπικηρίας δέομαι, πλεονῶς ὁ γυναιὶ προσκίττει. ΦΙΛ. Ὡς τῆς ἀναισχυρίας, νῦν Τίμωνα γνωρίζεις; νῦν Γναθωνίδης φίλος καὶ συμπότης; τοιγαρὺν δίκαια πείνοιντο ἔτος ἀχάρις ὦν. Ἡμῖς δὲ οἱ πάσαι ξυνήθεις, καὶ ξυνέφηβοι, καὶ δημόται, ὅμως μείριάζομεν, ὡς μὴ ἐπιπληθῶν δο- 20  
κῶμεν. Χαῖρε, ὦ δίσπολα, καὶ ὅπως τὸς μιὰς τέτης κόλακας φυλάξῃ, τὸς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων ἔδιν διαφέρειας. Οὐκ ἔτι πεισιτυτία τῶν νῦν ἔδιν. Παντὶς ἀχάρις καὶ πονηροί. Ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχοις πρὸς τὰ κατεπιγούσια χρῆσθαι, 25  
καθ' ὅδον ἤδη πλεονῶν ἤκασα, ὡς πλεονῶν ὑπερμειγῆθαι τινὰ πλεον. Ἦκω τοιγαρὺν ταῦτά σοι μεθιτήσω· καὶ τοι σὺ γε ἔτω σοφὸς ὦν, ἔδιν ἴσως διήσῃ τῶν παρ' ἱμῶ

† ὑπὸ δικέλλῃ] Quod Latine dicitur, "canere, vel saltare, ad tibiam, ad citharam," id Græcè est, ἄδειν, vel ὀρχεῖσθαι, ὑπὸ τοῖς αὐλοῖς, πρὸ τῇ κιθάρᾳ. Ita ridiculè, qui vertunt, "ab hoc doctus ligone." Faber.

This Sense, from this Consideration, seems just, and further deserves Acceptance, on Account of the Humour it expresses.

\* βδελυρότατος.] Βδελυ-

ρός (α βδέω, "flatum ventris emitto") impurus, or, spurcus; "a dirty Fellow, who does not matter doing the filthiest Things, before People's Faces." And hence, the Word hath signified, "quite impudent," or, "brazen." Steph.

† προῖκα.] The Accusative Case singular of προῖξ—ἵκος, "dos a patre data filix." Steph.

λόγων,



λόγων, ὅς κ' τῷ Νέστορι τὸ δέον παραίνεσις ἂν. TIM.  
 "Ἔσται ταῦτα, ὦ Φιλιάδην. Πλὴν ἀλλὰ πρόσθι, ὡς κ' σὲ  
 φιλοφρονησώμαι τῇ δικέλλῃ. ΦΙΛ. "Αἰθροποι, κατίαγα  
 τὰ κρανία ὑπὸ τὰ ἀχαρίστε, διότι τὰ συμφέροισι ἐνθέτην  
 5 αὐτὸν.

17. Ἰδὲ τρίτῃ αὐτῷ ὁ ῥήτωρ Δημίας προσέρχεται,  
 Ψήφισμα ἔχων ἐν τῇ δεξιᾷ, κ' συγγένης ἡμέτερος εἶναι λί-  
 γων. Οὗτ' ἐκκαίδεκα παρ' ἐμὲ τάλαντα μιᾶς ἡμέρας  
 ἐκτίσας τῇ πόλει (καλαδεδίκαγο γὰρ, κ' ἐδίδετο ἐκ σπο-  
 10 διδός) καὶ γὰρ ἐλίσσας ἰλυσάμην αὐτὸν, ἐπειδὴ πρῶτην ἔλαχε  
 τῇ \* Ἐρεχθίδι φυλῇ διαίμεν τὸ † θειρικόν, καὶ γὰρ προ-  
 σῆλθον αἰτῶν τὸ γινόμενον, ἐκ ἑφ' ἡμερῶν πολίτην ὄντα  
 με. ΔΗΜ. Χαίρει, ὦ Τίμων, τὸ μέγα ὕφελ' τῷ γένει,  
 τὸ ἔρεϊπμα τῶν Ἀθηναίων, τὸ πρόσβλημα τῆς Ἑλλάδος.  
 15 Καὶ μὴ παλαι σὲ ὁ δῆμος ξυνελεγμένον, κ' αἱ ‡ βελαὶ  
 ἀμφοτέραι περιμένοσι. Πρῶτον δὲ ἄκουσον τὸ Ψήφισμα,  
 ὃ ὑπὲρ σε γέγραφα. "ΕΠΕΙΔΗ Τίμων ὁ Ἐχικρατίδης  
 "Κολυτῖνός. αἰὲρ ἔ' μόνον καλὸς καγαθός, ἀλλὰ κ' σο-  
 "φός, ὡς ἐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον  
 20 "διαλείπει τὰ ἄριστα πράττων τῇ πόλει, νικήσῃ δὲ πύξ  
 "κ' πάλιν, κ' δρόμον ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας, κ' \* τε-  
 λείω

\* Ἐρεχθίδι.] Lege Αἰγινή-  
 δι. Quippe Κόλυτλος erat δῆμος  
 φυλῆς Αἰγνίδος, teste Har-  
 pocratione. Faber.

† θειρικόν.] Θεωρικόν  
 (χρῆμα being understood) sig-  
 nified, "Money paid out of  
 "the Treasury, for the Ad-  
 "mission of the poorer Citizens  
 "into the Theatre." Hence,  
 it was used to signify "Money  
 "granted out of the Treasury,  
 "for the Relief of the Poor."  
 See Potter and Steph.

‡ βελαὶ ἀμφοτέραι.]  
 That is, not only the βελη, or  
 Senate of Five-hundred, of which  
 I have spoken, in the Notes upon  
 Θεῶν Ἐκκλησία, but also the  
 Court of Areopagus, which, for  
 its great Dignity, as Dr. Potter

shews, was stiled ἡ ἄνω βελη, the Upper Senate, or Court.

This Court, held upon the  
 Hill of Mars at Athens, and,  
 thence, called Areopagus, was the  
 supreme Court of Justice, and  
 decided all Law Disputes, whe-  
 ther concerning Property, or  
 Injuries done to Men in their  
 Persons or Reputations, or  
 Blasphemy against the Gods.  
 So wise and upright were the  
 Judges of this Tribunal, that it  
 hath been asserted by Demosthe-  
 nes, that they had not, from  
 the Time of their Institution,  
 down to his Days, made one,  
 unjust Decree. Potter.

\* τελείω ἄγματι.] Stephe-  
 nus shews, that the Greeks distin-  
 guished their Horses into the  
 ἄβολοι



“λείψ ἄρματι, καὶ συνωρίδι πωλικῇ.”—TIM. Ἄλλ’ ἐδὲ  
 ἰδούρησα ἐγὼ πώποσι εἰς Ὀλυμπίαν. ΔΗΜ. Τί ἐν; θεω-  
 ρήσεις ὕστερον. Τὰ τοιαῦτα δὲ πολλὰ προσκίσθαι ἄμει-  
 νοι.—“Καὶ ἡρίευσσε δὲ ὑπὲρ τῆς πόλεως πείρουσι \* πρὸς  
 “Ἀχαρείας, καὶ καλίκῳσι † Πιλοπονησίῳ ‡ δύο μοίρας.”

TIM.

5

ἄβολοι and the τέλειοι. The  
 ἄβολοι were such as *had not, as*  
*yet, cast their Teeth*, in which  
 were the Marks of their Age:  
 The τέλειοι, such as *had cast*  
*those Teeth*, and being, there-  
 fore, reckoned to have arrived  
 at their full Strength and Vi-  
 gour, were called τέλειοι.

Now ἄρμα, from ἄρω, “ap-  
 to,” originally and properly,  
 signifies, not “a Chariot,”  
 but “a Set of Horses-joined-  
 in a Draught;” which is evi-  
 dent from Stephanus’s Quota-  
 tions upon this Word: *First*,  
 from Xenoph. Pæd. η. ἄρμα  
 λευκὸν χρυσοζυγον, “a Set  
 of white Horses with golden  
 Harnesses;” and again, from  
 Herodian, ἄρμα ἰξάπων, “a  
 Set of six young Horses.”—  
 Beside that Eustatbius, upon  
 Homer’s *Odys.* xvii. puts it out  
 of all Dispute, that ἄρμα, pro-  
 perly, signifies, “a Set of  
 Draught-Horses.”

From these Considerations, I  
 think it evident, that the Word  
 ἄρματι, here, having τελείῳ  
 an Epithet, as I have shewn, of  
*full grown Horses*, joined to it,  
 must signify, “a Set-of Hor-  
 ses;” and that τελείῳ  
 ἄρματι must signify, “a Set-  
 of - full - grown - Horses.”  
 And this, I think, is further evi-  
 dent, from the Opposition of  
 the following Words, συνωρίδι  
 πωλικῇ (“a Pair of πώλοι,

“or young Horses”] to τελείῳ  
 ἄρματι, “a Set of full-grown  
 Horses.” I have rendered  
 ἄρματι by “currus” know-  
 ing no Word, in the Latin  
 Tongue, that signifies, “a Set  
 of Draught-Horses,” as ἄρμα  
 does, in the Greek. Faber only  
 quotes the Scholiast of Pindar,  
 upon this Passage, in these Words:  
 Φᾶσι δὲ τινες, ὅτι δώδεκα  
 δρόμους ἀνύει τὸ τέλειον ἄρ-  
 μα, τὸ δὲ πωλικὸν ὀκτώ.  
 The Former might have run  
 twelve Heats, and the Latter  
 eight; but this gives us no  
 Light into the Nature of the  
 τέλειον, or the πωλικὸν ἄρμα.

\* πρὸς Ἀχαρείας.] We  
 must not, here, take πρὸς for  
 “contra,” but “apud.” For  
 Ἀχάρη was a δῆμος, or Dis-  
 trict, of Attica. Therefore,  
 Timon, being an Athenian, must  
 not be supposed to fight against  
 his own Countrymen, but against  
 their common Enemy, the Pele-  
 ronnefians, who are supposed to  
 have met him, in that District  
 of Attica, and whom he, there-  
 fore, fought, πρὸς, “apud,”  
 “among,” the Acharnen-  
 sians.

† Πιλοπονησίῳ.] Timon  
 lived, in the Time of that me-  
 morable War, between the A-  
 thenians and Spartans, called  
 the Peloponnesian.

‡ δύο μοίρας.] Mille ar-  
 matus.



- TIM. Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, ὑδὲ προειρογραφῇ ἐν τῷ καλαλῳγῳ. ΔΗΜ. Μίτρια τὰ περὶ αὐτῆς λίγεις, ἡμῖς δὲ ἀχάριτοι αἱ εἴημι ἀμνημονεύεις.—“ Ἐτι δὲ καὶ  
 5 “ Ψηφίσματα γράφω, καὶ συμβουλευόν, καὶ γρατηγῶν, οὐ  
 “ μικρὰ ὠφίλῃσι τῇ πόλει. Ἐπεὶ τέτοις ἅπασιν, ΔΕ-  
 “ ΔΟΚΤΑΙ τῇ βελῇ, καὶ τῷ δήμῳ, καὶ τῇ Ἡλιαίᾳ || κατὰ  
 “ φυλάς, καὶ τοῖς δήμοις ἰδίᾳ, καὶ κοινῇ πᾶσι, χρευσθῆναι  
 “ ἀναστῆσαι τὸν Τίμονα παρὰ τὴν Ἀθηνῶν ἐν τῇ ἀκροπόλει,  
 “ \* κεραιὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ ἀκτίνας ἐπὶ τῇ κε-  
 10 “ φαλῇ, καὶ τιφαιῶσαι αὐτὸν χρευστοῖς τιφάνοις ἐπὶ, καὶ

ματος. Nam τὴν μοῖραν ἀνα-  
 πλεῖν αὐτοὺς πιντακόσιοι.  
*Faber.*

|| κατὰ φυλάς.] The *Eliaea* was a Court of Justice, at *Athens*, the next, in Dignity, to that of *Areopagus*, and said to be so called, from ἥλιος, *Sol*, because it sat under the *Sun*, or in the *open Air*. The Number of Judges, belonging to it, were, as *Dr. Potter* sets forth, sometimes, only Fifty; but, generally, two, or five, Hundred.

Now, why this *Decree* should be said to be agreed to by the Judges of this Court, κατὰ φυλάς, “by their Tribes,” is what I cannot well account for because I know no *Tribes* of *Athens*, but the Ten *Tribes*, into which the People of the City, and those of all *Attica*, had been divided. — Perhaps, as this Court of *Eliaea* often consisted of 500 Judges, it was, like the βελή, or *Senate* of *Athens*, made up of Men chosen out of all the *Tribes*, from each an equal Number; so that, in this View, the whole Court might have confirmed any *Decree*, κατὰ φυλάς, by their *Tribes*. Or, per-

haps, the *Text*, originally, was, not κατὰ φυλάς, but καὶ ταῖς φυλαῖς, which seems to hang well together with the other Parts of the Sentence, and to be agreeable to Reason; as it, also, was easy to be mis-transcribed to κατὰ φυλάς. And I am the more of this Opinion, because, as *Dr. Potter* shews, the δῆμοι, mentioned, immediately after, were Subdivisions of the φυλαί, being, in Number, one Hundred and seventy-four smaller Districts of the Country of *Attica*: For, to gain a certain universal Assent of the whole State, it was necessary to take the Votes of every particular Body of the People: Such as, *first*, of the supreme Part of the Constitution, or the βελή: Then, of the δῆμος, that is, of the Principal δῆμος, that of *Athens*, the Capital: Then, of the Court of *Eliaea*, by its *Tribes*: Then, of all the δῆμοι, or smaller Corporations of *Attica*, one by one: And, lastly, of all their Bodies in common.

\* κεραιὸν, &c.] In Order to make a *Jupiter* of him.

“ ἀνα-



“ ἀνακηρυχθῆναι τὰς τιφάνους σήμερον † Διωνυσίοις τρα-  
 γῳδοῖς καينوῖς· (ἀχθῆναι γὰρ δι’ αὐτὸν δι’ σήμερον τὰ  
 Διονύσια.) Εἶπε τὴν γνώμην Δημίας ὁ ῥήτωρ συγγενὴς  
 αὐτῷ, ἀγχιστὺς, καὶ μαθητὴς αὐτῷ ὢν. Καὶ γὰρ ῥή-  
 “ τωρ ἄριστος ὁ Τίμων, καὶ τὰ ἄλλα πάντα ὅποσα αὐτὸς εἰδέ- 5  
 “ λοι.” — Τὰτὶ μὲν ἔν σοι τὸ Ψήφισμα, — “ Εγὼ δὲ \* σοι  
 καὶ τὸν υἱὸν ἐβυλόμην ἀγαγαῖν παρὰ σι; ὃν ἐπὶ τῷ σῶ ὀνό-  
 ματι Τίμωνα ὠνόμακα. TIM. Πῶς, ὦ Δημία, ὅς ἐδὲ  
 γιγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδέναι. ΔΗΜ. Ἀλλὰ γαμῶ,  
 ἣν διδῶ, Θεός, ἐς νύκτα· καὶ παιδοποιήσομαι, καὶ τὸ γεννη- 10  
 θησόμενον, ἄρξιν γὰρ ἔχει, Τίμωνα ἤδη καλῶ. TIM. Οὐκ  
 οἶδα, εἰ γαμήσεις ἔτι, ὦ ἄτος, τηλικαύτην παρ’ ἐμῶ πλῆ-  
 γην λαμβάνων. ΔΗΜ. Οἷ μοι, τί τῷτο; † τυραννίδι Τί-  
 μων ἐπιχειρεῖς, καὶ τύπῃς τὰς ελευθέρους, καθαρῶς ἐλεύ-

† Διωνυσίοις τραγωδοῖς.]

Τραγωδὸς signifies either the  
 Writer of a Tragedy, or the  
 Player who acts it upon the  
 Stage: But that, in either Sense,  
 τραγωδός, the Person, should  
 be put for τραγῳδία, the Play,  
 or Entertainment, seems, to me,  
 an extraordinary Hypallage. Yet,  
 Horace hath used the like Ex-  
 pression, where he says,

Nam sic

Et Laberi Mimos ut pulchra  
 Poemata mirer.

The Athenians were restrained,  
 by Law, from presenting  
 Crowns to Men of signal Merit,  
 either in the Theatre, or at the  
 public Games; because these  
 Places were, generally, fre-  
 quented by great Numbers of  
 Men from other Cities, and it  
 was thought impolitic to re-  
 commend any great Athenian  
 to the Notice, or Esteem, of  
 any other People. Wherefore,  
 such Persons, as deserved this  
 Honour, were to receive it  
 either in the βουλῇ, or Senate  
 or in the Assembly of the People;  
 or in the Tribes, or δήμοι, to

which they belonged. Potter.

Yet, we find, that Dem-  
 osthene’s famous Crown was pro-  
 claimed in the Theatre. But this,  
 no Doubt, was an Innovation,  
 and an extraordinary Compli-  
 ment to so great a Defender of  
 the State; and it was afterwards  
 objected to him, as a very great  
 Crime. Whence it is most  
 probable, that Demas, here,  
 intends to puff up and flatter  
 Timon, by conferring on him a  
 singular and unprecedented Ho-  
 nour.

\* σοι.] Faber thinks σοι,  
 here, impertinent, because of  
 παρὰ σι.

† τυραννίδι.] Τυραννὶς  
 signifies kingly, or, arbitrary  
 Power. Now, as the supreme  
 Power was lodged in the People  
 of Athens, it was High-Treason,  
 and the most flagrant Crime, in  
 any one Man, to attempt mak-  
 ing himself absolute in the State;  
 and the Athenians could never  
 forget what they suffered, under  
 the Usurpation of Pisistratus,  
 and his Son Hippias.



Διρος, ἔδ' \* ἀγὸς ἄν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην, τὰ τε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐπέκρησας. TIM. Ἀλλ' ἐκ ἐμπέκρησαι, ὦ μισαρεῖ, ἡ ἀκρόπολις, ὥς δῆλος εἴ συκοφαντῶν. ΔΗΜ. Ἀλλὰ καὶ πλεῖστ' τὸν † ὀπισθόδομον δι-  
 5 ορύξας. TIM. Οὐ διώρυκλαι ἔδ' ἔτος, ὥς ἀπίθανά σου καὶ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις. TIM. Οὐκ ἐν καὶ ἄλλην λάμβανε, ΔΗΜ. Οἱ μοι τὸ μετάφρενον. TIM. Μὴ ‡ κίεραχθι. καλοῖσω γὰρ σοὶ καὶ τρίτην· ἐπεὶ καὶ γελοῖα πάμπαν πάθοιμι,  
 10 δύο μὲν Λακεδαιμονίων μοίρας καὶ ἀκόψας ἀνοπλῶ, ἐν δὲ μισαρὸν ἀνθρώπιον μὴ ἐπιρίψας. Μάτην γὰρ ἂν εἴην καὶ νεικηκῶς Ὀλύμπια πυνξ καὶ πάλην.

18. Ἀλλὰ τί τῆτο; ὁ Θρασυκλῆς ὁ φιλόσοφος· ἔτος ἔστιν; ὁ μὲν ἔν ἄλλος. Ἐκπέλασας γὰρ τὸν πῶγωνα, καὶ τὰς  
 15 ὀφρεὺς ἀναλείνας, καὶ βρειδυόμενός τι πρὸς αὐτὸν ἐρχίλαι, || τιτανῶδες βλέπων, ἀσιασσοδημείῃ τὴν ἐπὶ τῷ μετώπῳ κόμην, \* Αὐτοβορέας τις, ἡ Τρίτων, οἷος ὁ Ζεὺς ἐγγραφει. Οὗτος

\* ἀγὸς.] The City of Athens was, peculiarly, called ἄγυ, and the Citizens thereof ἄγοι. Stephanus, from Eustathius, p. 3491 and 1383.

† ὀπισθόδομον.] At the Back of Minerva's Temple, stood the public Treasury, called, from its Situation, ὀπισθόδομος; wherein, beside other public Money, a Thousand Talents were laid up in Store, against any great Exigency. If any Man expended them, upon a trivial Account, he was put to Death. Potter.

Demeas will charge Timon With none, but the most capital Offences.—καὶ before πλετεῖς, in the preceding Line, signifies “also;” that is, “You are, also, grown rich, &c. beside having burned the Citadel.”

‡ κίεραχθι.] Pro κίεραχθι, the third Person singular of the

Perfect Tense Active, from κράζω.

|| τιτανῶδες.] “Like a Titan.” The Titans were Giants, Sons to Titan, the elder Brother of Saturn. Titan and Saturn were the Sons of Caelus and Vesta. Titan gave up his Birth-right of the Kingdom of Heaven to Saturn, on Condition he would not breed up any Male-Children; but, when he found out, that Jupiter, Neptune, and Pluto had been, privately, reared by Ops, Saturn's Wife, he dethroned and confined Saturn. When Jupiter was grown up, he made War upon his Uncle, Titan, and his Sons, called Τιτῶνες, recovered the Kingdom, and released his Father, Saturn. Steph.

\* Ἀυτοβορέας τις.] Timon compares Thrasycles to Boreas, or Triton, because he came puffing and blowing, so as to make a Face like that of the God



Οὗτος ὁ τὸ † σχῆμα εὐταλῆς, καὶ κόσμιος τὸ βάδισμα<sup>ρ</sup>  
 σωφρονικὸς τὴν ἀναβολὴν, ἔωθεν μυρία ὅσα περὶ ἀρετῆς  
 διεξιῶν, καὶ τῶν ἡδοῇ χαιρόντων κατηγορῶν, καὶ τὸ ὀλιγαρκὲς  
 ἱπαινῶν, ἵπαι δὲ λυσάμενος ἀφίκοιτο ἐπὶ τὸ διῆπτον, καὶ ὁ  
 παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ (τῷ ζυροτέρῳ δὲ 5  
 χαίρει μάλιστα) καθάπερ τὸ Ἀθήνης ὕδωρ ἱκπιῶν, ἐναυσιώ-  
 τατα ἐπιδείκνυται τοῖς ἰωθινοῖς ἐκείνοις λόγοις, προαεργά-  
 ζων ὥσπερ ἱκτιῶς τὰ ὄψα, καὶ τὸν πλεονέκτην παραγκωνίζο-  
 μενος, † καρύκης τὸ γένειον ἀνάπλεως, κυνηδὸν ἐμφορῶ-  
 μενος, ἐπικικυφῶς, καθάπερ ἐν ταῖς λοιπάσι τὴν ἀρετὴν 10  
 εὐρήσειεν προσδοκῶν, ἀκριβοῶς τὰ τρύβλια τῷ λιχανῷ ἀπο-  
 σμήχων, ὡς μηδὲ ὀλίγον τῷ \* μυτλωτῷ κατὰλίποι, μιμ-  
 ψίμοιρος αἰὲς ὡς τὸν πλεονέκτην ὅλον, ἢ τὸν σὺν μόνος τῶν  
 ἄλλων λάβοι, ὅτι περὶ § λιχνείας καὶ ἀπληθείας || ὄφελος.  
 Μένυκος καὶ πάροις, ἐκ ἀχρεῖς ὥδης καὶ ὀρεχνητός μόνον, 15  
 ἀλλὰ καὶ λοιδορίας καὶ ὀργῆς προσέτι, καὶ λόγοι πολλοὶ ἐπὶ  
 τῇ κύλικι. Τότε δὲ καὶ μάλιστα περὶ σωφροσύνης, καὶ κοσ-  
 μιότητος, καὶ ταῦτά φησιν, ἥδη ὑπὸ τῷ ἀκράτῃ πονηρῶς  
 ἔχων, καὶ ὑποβραυλίζων γελοῖος. Εἴτα ἔμμιος ἐπὶ τέτοις,  
 καὶ τὸ τελευταῖον, ἀεράμενοι τινες ἐκφέρουσιν αὐτὸν ἐκ τῷ 20  
 συμποσίου τῆς αὐληρίδος ἀμφοτέραις ἐπιλημμένον. Πλὴν  
 ἀλλὰ καὶ νήφων, ἐδὲν τῶν πρῶτων παραχωρήσειεν ἂν ψεύσ-

God *Breas*, when he blows, or that of *Triton*, sounding his Trumpet.—But, as I have never, elsewhere, met with the Wind *Βορέας* called *Αὐτοβορέας*, nor could, upon much Enquiry, find it so called, I conjecture that, here, *Αὐτοβορέας* is the Name of some celebrated Picture of the God of that Wind, which the great *Zeuxis* had drawn, and which, on Account of the Excellence of the Performance, was called, not *Βορέας*, “a *Boreas*,” but *Αὐτοβορέας*, “a very *Boreas*,” or, “*Breas* himself.” And the Tendency of the Words, οἷος ἔγραφον ὁ Ζεῦξίς, seems to favour this Opinion.

that he was so now, being much ruffled; but because he usually appeared so, in his *Philosophical Character and Drefs*.

† καρύκης.] Λύδιον ἔδισμα, ἐξ αἵματος καὶ ἄλλων. *H. fych.*

\* μυτλωτοῦ.] A strong Sauce, made of Garlick, Leeks, Cheese, Eggs, Oil, and Vinegar. *Stephanus*, from the Scholiast upon *Aristophanes*.

§ λιχνείας.] “Gluttony,” from *λιχνός* (a *λίχω*, *lingo*) a Lick-plate.

|| ὄφελος.] “The Advantage.” Generally, the greatest *Epicure*, at a Table, gets the greatest Share of the most delicate Eatables.

† σχῆμα εὐταλῆς.] Not



- μαῖος ἔνικα, ἡ θρασύτης ἡ φιλαργυρίας. Ἄλλα κ' κολάκων ἐστὶ τὰ πρῶτα, κ' ἐπιτορκεῖ προχειρότατα, κ' ἡ || γοητεία προσηγύεται, κ' ἡ ἀναισχυλία παρομαρτεῖ, κ' ὅλως πᾶνσοφοι \* τὸ χρεῖμα, κ' παῖναχόθεν ἀκριβές, κ' 5 ποικίλως ἐνιελές. Οἰμάζεσθαι τοιγαρὲν ἐκ εἰς μακρὰν χρεσὶς ἂν.—Τί τῆτο; παπαί, χρόνιος ἡμῖν Θρασυκλής; ΘΡΑΣ. Οὐ κατὰ ταῦτα, ὦ Τίμων, τοῖς πολλοῖς τέτοις ἀφῆμαι, † ὥσπερ οἱ τὸν πλετόν σοι τετιπότες, ἀργυρίῳ, κ' χρυσίῳ, κ' δειπνῶν πολυτελῶν ἐλπίδι συνιδεραμμένῃ, 10 πολλὴν τὴν κολακειάν ἐπιδειξάμενοι πρὸς ἄνδρα οἷόν σε ἀπλοῖκόν, κ' τῶν ὀνίων κοινωνικόν. Οἶσθα γὰρ ὡς μάζα μὲν ἐμοὶ δειπνῶν ἱκανόν, ‡ ὅσον δὲ ἡδιστὸν θύμον ἡ κάρδαμον, ἡ ἐπὶ τῇ τρυφῇ ὀλίγον τῶν ἁλῶν. Πόσον δὲ ἡ ||| ἐνιάρητος. Ὁ δὲ τρίβων ἔτος, ἥ βέλει πορφυρίδῃ ἀμεί- 15 νων. Τὸ χρυσίον μὲν γὰρ ἔδδεν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. Σὺ δὲ αὐτῷ χάριν § ἐξάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τῆτο κ' ἐπιδυλότατον κλήμα ὁ πλετόν, ὁ πολλοῖς πολλακίς αἴτιος ἀνηκίστων συμφορῶν γεγενημένος. Εἰ γὰρ μοι πειθοιο, μάλιστα ὅλον εἰς 20 τὴν θάλατταν ἐμβαλεῖς αὐτόν, ἔδδεν ἀναγκαῖον ἀνδρὶ ἀγαθῷ ὄντα, κ' τὸν φιλοσοφίας πλετόν ὄρεῖν δυναμένῳ. Μὴ μίντοι εἰς βάθος, ὦ γὰρ δὲ, ἀλλὰ ὅσον εἰς βεβῶνας ἐπιμεδᾷς

|| γοητεία προσηγύεται.] I apprehend, that there is an Allegory, in these Words: "Imposture goes before him, "and Impudence walks close "by him." That is, "He "sculks behind Imposture, "which he puts before him, "to hide himself from the "World; but, if he should be "discovered, he has Impudence "close at his Side, by the "Assistance of which, he shall "brazen it out against Man- "kind." — Had γοητεία and ἀναισχυλία been the Dative Case, with τῇ repeated, instead of ἡ, the Sense would be obvious, in this Light:

"That he led the Way, "that is, was foremost, in "Imposture, and equalled any

"one, in Impudence."

\* τὸ.] Lege τί. *Faber.*

† ὥσπερ.] Delendum. *Faber.*

‡ ὅσον.] I know no Word in the *English* Tongue, that answers to ὅσον; but it signifies any Thing we eat with Bread; and so is a general Name for all other Sorts of *Viſuals*.

||| ἐνιάρητος.] The Public Well in *Athens*, that sent forth Water through nine Pipes, otherwise, called *Callirrhoe*.

§ ἐξάλην.] This second Aorist Passive is, here, taken, in a Neuter Sense, "conceſſi," or, "veni;" which is extraordinary. But *Stephanus* shews, that it is so, in other Authors.

ὀλίγον



ὀλίγον πρὸ τῆς κυμαλίδος γῆς, ἐμὲ ὁρῶντι μόνῃ. Εἰ δὲ μὴ τῷτο βελει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας, καὶ μὴδ' ἢ ὀβολὸν αὐτῷ ἀνῆς, διαδιδῶς ἅπασιν τοῖς δεομένοις· ὃ μὲν, πέντε δραχμὰς, ὃ δὲ μῖαν, ὃ δὲ τάλαντον. Εἰ δέ τις φιλόσοφος εἴη, 5 διμοιρίαν ἢ τριμοιρίαν φέρεσθαι δίκαιος ἔμοι δὲ (καί- τοι ἔκ ἐμαυτῇ χάριν αὐτῷ, ἀλλὰ ὅπως μισαδῶ τῶν ἱταίρων τοῖς δεομένοις) ἱκανὸν εἰ ταύτην τὴν πῆραν ἐμπλήσας πα- ράσχοις, ἐδὲ ὅλως δύο μεθίμνης χωρῆσαν Αἰγινήλικας. Ὀλι- γαρκεῖ δὲ καὶ μέτριον χρεὶ εἶναι τὸν φιλοσοφῆντα, καὶ μὴδὲν 10 ὑπὲρ τὴν πῆραν φροσῖν. TIM. Ἐπαιῶν ταυτὰ σε, ὦ Θρασύκλεις· Πρὸ γὰρ τῆς πῆρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κοιδύλων, ἐπιμείρησας τῇ δικέλλῃ. ΘΡΑΣ. † Ὡς δημοκρατία, καὶ νόμοι, παῖόμεθα ὑπὸ τῆς καταράτης ἐν ἰλευθέρᾳ τῇ πόλει. TIM. Τί ἀγανακτεῖς, ὦ γὰρδὲ 15 Θρασύκλεις; μὴν † παρακίευσμαί σε; καὶ μὴ ἐπιμυδα- λῶ χοίνικας ὑπὲρ τὸ μέτρον τίτταρας.—Ἀλλὰ τί τῷτο; πολλοὶ ξυνέρχονται· Βλεψίας ἐκείνῃ, καὶ Λάχης, καὶ Γυί- φων, ὅλως τὸ σὺνταγμα τῶν αἰμωξομένων. Ὡς τί ἔκ ἐπὶ τὴν σίτταν ταύτην ἀνελθῶν, τὴν μὲν δικέλλαν ὀλίγοι ἀνα- 20 πάνω, πάλαι πεπονηκυῖαν; αὐτὸς δὲ ὅτι πλείους λίθους ξυμφορήσας, ἐπιχαλαζῶ πόρροθεν αὐτὰς; ΒΛΕΨ. Μὴ βάλλῃ, ὦ Τίμων, ἀπιμὲν γάρ. TIM. Ἀλλ' ἔκ ἀναιμωτῇ γε ὑμεῖς, ἐδὲ ἀνὲρ τραυμάτων.

[ὢ ὀβολόν.] See the Note to δραχμῶν, Lib. I. Dial. xi.

† Ὡς δημοκρατία.] “Is it not hard to suffer thus in a Free-State, where no Man hath arbitrary Power?”

† παρακίευσμαί.] Put Deponently, and signifies, “de- fraudavi.” The Metaphor is taken from those who, in

weighing out any Thing, bear down the Scale, in which the Commodity is, unknown to the Buyer, to make him believe he has his just Weight; or from Buyers who, when any Sort of Grain is measured to them, give the Vessel a Shake, or a Kick, unknown to the Sellers, to make it hold more. Steph.

ΔΙΑΛ. Δ'. Δίκη Φωνηέντων.

\* ΕΠΙ \* ἄρχοντο \* Ἀριστάρχῳ \* Φαληγίῳ, Πυα-

\* Ἐπὶ ἄρχοντο.] This Manner of Expression is usual; as, ἐπ' Ἀλεξάνδρῳ, “tempore

“Alexandri;” ἐπὶ Κρόνῳ, “tempore Saturni.” Steph. ἄρχοντο.] Athens was, first,



first, governed by Kings. Of these, *Ogyges* (in whose Reign, a Deluge destroyed all *Attica*) was the First. History is quite silent, as to what passed in *Attica*, from the Time of his Reign to that of *Cecrops* being an Interval of an hundred and ninety Years. The succeeding Kings, from *Cecrops* to *Codrus*, inclusive, were Seventeen; of which Number, the most memorable were *Pandion*, *Ægeus*, *Theseus*, and *Demophoon*. After *Codrus* had, in a Battle with the *Dorians*, gone in Disguise into the Enemy's Army, and provoked them to kill him (the Oracle having promised the Victory to that Side, whose King should fall, by his Enemy, that Day) the *Athenians*, in Honour to his Name, gave the Title of *King* to none of his Successors; ("Post Codrum nemo Athenis regnavit, quod memoria ejus nominis tributum est." *Justin.*) but called each of their succeeding Princes, down to *Alcmaeon*, inclusive, being, in all, Thirteen, by the Name of ἀρχων. After the Time of *Alcmaeon*, the supreme Power having, in a great Measure, devolved upon the People, they limited the Reign of their *Archon*, or *Ruler*, to ten Years: But they had begun that Limitation, with *Cecrops*, the Son of *Æscylus*, who reigned just before *Alcmaeon*. In about seventy Years after, they reduced their *Archon* to an annual Magistrate. Though neither *Dr. Potter*, nor others whom I have consulted, inform us, upon what Occasion the Nine great Magistrates of *Athens*, called *Arshons* were created, yet, I am persuaded, it must have been, upon this, when

the *Archon*, or *Prince*, was reduced to an annual Magistrate; because it is probable, that the People, having now gotten the supreme Power, were fond of lessening that Title, by dividing it among Nine of their first Magistrates.

Of these Nine, ὁ Ἀρχων, "THE *Archon*," so called, by Way of Pre eminence, was CHIEF. His Jurisdiction reached to all Causes arising from Marriage Settlements, Last Wills, Orphans, and Guardians. It was, also, his peculiar Province to hear Disputes between near Neighbours, and to redress the injured Party.

And this, probably, is the Reason, why *Lucian* has this Complaint of *Sigma*, against his next Neighbour, *Tau*, brought on, when *Aristarchus*, as it were, was THE *Archon*, or CHIEF *Archon*.

The next *Archon*, after the CHIEF, was stiled βασιλεύς; and wore a Crown. He heard all Accusations of Blasphemy against the Gods, or Profanations of Mysteries, Temples, and other sacred Things.

The Third was called Πολίμαρχος. He exercised the same Jurisdiction over Strangers and Sojourners, as THE *Archon* did over the Citizens; and took Care, that the Children of such as died in Defence of their Country, should have a sufficient Maintenance, out of the Treasury.

The remaining Six *Archons* were all called Δισμόδετοι. They lodged Appeals, from the Courts of Justice, before the Assembly of the People, and heard Accusations of Calumny, Bribery, &c. and took Care that



\* Πυανεψιών. ἰβδόμη ἡσμείνε, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ \* ἐπὶ τῶν ἐπὶ αὐτῷ Φωνήϊων, † βίας ὑπαρχόντων, καὶ ἀρπαγῆς.

that no Law should, through the Policy of seducing and designing Men, be passed by the People, contrary to the real Interests of the Commonwealth. See all these Accounts more fully, in the most learned Dr. Potter.

Ἀριστάρχου.] *Aristarchus* was a very great Grammarian and Critic, and lived at *Alexandria*. *Horace* says, of a good Critic,

*Fict Aristarchus, neque dicet, cur ego amicum*

*Offendam in nugis?* —

And *Ælian* says, That it was not allowed to be one of *Homer's* Verses, which *Aristarchus* had not approved of. *Lucian*, therefore, with Justice and Humour, constitutes him CHIEF *Archon*, when the Letters go to Law.

Φαληρίως.] As our Author hath made *Aristarchus* a Magistrate of *Athens*, he takes the same Liberty to make him a Φαληρίως, or Native of *Phaleron*, a Village and Port of *Attica*; though, as *Stephanus* shews, he was born in *Samo-thracia*.

\* Πυανεψιών. ἰβδόμη.] Πυανεψιών was a *Grecian* Month, the same (as Authors conjecture) with our *October*; and was so called, from the Festival, *Puanepesia*, which was celebrated, in this Month — *Puanepesia* were so called, ἀπὸ τοῦ ἔψεν πύανα, from “Boiling” “Pulse or Pease,” in Memory of *Tesfeus* and his Companions, who, when they had re-

turned safe from *Crete* and the *Minstaur*, boiled all the *Pulse* they had left, and made merry all together, at one common Banquet *Potter*. — Whom see, for a full Account of the *Grecian* Months. And for ἰβδόμη ἡσμείνε, see the Note upon the same Words, in the ΨΗΦΙΣΜΑ of Θεῶν Ἑκκλησία, p. 123.

\* ἐπὶ.] A little above, ἐπὶ signifies, “tempore,” and, here, “coram.”

† βίας ὑπαρχόντων, καὶ ἀρπαγῆς.] I cannot make Sense of these Words, as they stand, here; nor can I apprehend the Justness of the other *Translation*, which renders them, “constitutis iudiciis de vi & rapinâ;” which, however, I leave, as I found it, to keep the *Text* Company. But hath the Verb ὑπάρχω, ever, signified, “constituor?” or, With what Propriety, are the Words, “iudiciis” and “de,” here, understood? — I therefore cannot but think, that *Lucian* writ it ὑπάρχων, because, so, it will make tolerable Sense: For *Stephanus* plainly shews, that ὑπάρχω, very frequently, signifies, “primus facio,” as, from *Herodotus*, ὑπάρχω ἀδικίας, “prior infero injuriam;” and from *Plutarch*, ὑπάρχω βίας, “prior vim infero.” So that, upon this Alteration, the *Text* will run thus, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ, ἐπὶ τῶν ἐπὶ αὐτῷ Φωνήϊων, βίας.



ἀρπαγῆς ἀφηρεῖσθαι λέγων παύλων τῶν ἐν διπλῷ Ταῦ ἐκ-  
φερομένων.

**Μ**ΕΨΧΡΙ μιν, ὡ Φωνήνια Δικασταί, ὀλίγα ἡδικήμεν  
ὑπὸ τῆτωνι τῷ Ταῦ, καλαχρωμένον τοῖς ἰμοῖς, καὶ  
5 καλαίρειον. ἴδνα μὴ δεῖ, ὃ βαρέως ἔφερον τὴν βλάβην;  
καὶ παρήκων ἴνια τῶν λεγομένων ὑπὸ τῆς μεριότητι. ἦν  
ἴγε με φυλάσσοιλα πρὸς τε ὑμᾶς, καὶ τὰς ἄλλας συλλαβάς.  
Ἐπεὶ δὲ εἰς τοσῶτον ἦκει πλειοεξίας, καὶ ἀνοίας, ὥστε ἐφ' οἷς  
ἔσυχασα πολλακίς ἐκ ἀγαπῶν, ἥδη καὶ πλείω προσεδιάξεται,  
10 ἀναγκαίως αὐτὸ \* εὐθύνω νῦν παρὰ τοῖς ἀμφοτέροις εἰδόσιν  
ὑμῖν. Δέσθι δὲ ὃ μικρὸν με ἐπὶ τῆς ἀποδλιψέως ἐπέρχεται  
τῆς ἑμαυτῆς. Τοῖς γὰρ προπεπραγμένοις αἰεὶ τι μεῖζον  
προσιδὲν, ἄρδην με τῆς οἰκείας ἀποδλιψαί χύρας, ὥς ὀλίγη  
δεῖν ἡσυχίαν ἀγαγόντα μηδὲ ἐν γράμμασιν ἀριθμεῖσθαι,  
15 † ἐν ἴσῳ δὲ κτεῖσθαι τῷ φόβῳ. Δίκαιοι ἐν ὕχ' ὑμᾶς, οἱ  
δικάζετε

ας ὑπάρχον, καὶ ἀρπαγῆς.  
The Grammatical order of which  
is plainly thus, τὸ Σίγμα ἔθετο  
γραφὴν ἐπὶ τῶν ἐπὶ τῶν Φωνηέντων  
πρὸς τὸ Ταῦ ὑπάρχον βίας,  
καὶ ἀδικίας. "Sigma instituit  
" actionem coram septem Vo-  
" calibus contra *Tau*, incipiens,  
" five prius inferens, vim &  
" injustitiam."—"against *Tau*  
" being the first Aggressor."—  
But we must not omit a pretty  
Opinion of *Gronovius*, upon  
this Place, who says, that  
ὑπαρχόντων is not the Genitive  
Case plural of ὑπάρχων, but  
of the Neuter plural ὑπαρχόντα  
—των, which signifies, "Bo-  
" na," worldly Goods or Pos-  
sessions." So that thus, the  
Sense will be, ἔθετο γραφὴν  
βίας καὶ ἀρπαγῆς ὑπαρ-  
χόντων, "He laid an Action  
" of Violence and Rapine of  
" Goods." *Stephanus* shews,  
that ὑπαρχόντα does signify  
Goods.

\* εὐθύνω.] This Verb, pro-  
perly, signifies, "quod-pravum-  
" et-obliquum - est - corrigo."  
*Bud.* Hence, I suppose, it  
came to signify, "reum-facio :"  
Because *Accusing*, or *Arraign-  
ing* a Man, for what he has  
done amiss, is, as it were, Ma-  
king him 'straight,' who is  
*bent* and *warped* from his Moral  
Rectitude.

It governs a Genitive Case of  
the Crime, as, εὐθύνω κλοπῆς.  
*Plut.* in *Cic.*

† ἐν ἴσῳ δὲ κτεῖσθαι τῷ  
φόβῳ.] I do not think it possi-  
ble to make Sense, or Grammar,  
of these Words. *Burdolotius*  
says we have the Authority of  
one MS. for reading τὰ λοιπὰ  
γράμματα after φόβῳ; which  
Words are found, upon the Mar-  
gin of that MS. He is very good  
Authority, for this; but still,  
though the Language will, thus,  
make good Sense, yet there  
seems to be something harsh  
and unclassical in the Expres-  
sion, ἐν ἴσῳ τῷ φόβῳ, the Lite-  
ral



δικάζει νῦν, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας  
 ἔχειν τινὰ φυλακὴν. Εἰ γὰρ ἐξέσαι τοῖς βυλομένοις ἀπὸ  
 \* τῆς καθ' αὐτὰ τάξεως εἰς ἀλλοθρίαν βιαζεσθαι, καὶ τὸτο  
 ἐπιτρέψει ὑμεῖς, ὧν χωρὶς ἐδὲν † καθόλου τι γράφεται,  
 ἔχ' ὅρῳ τινὰ τρόπον αἱ συνταξεις τὰ νόμιμα, ἐφ' οἷς ἐταχθη 5  
 † τὰ κατ' ἀρχάς, ἔξουσιν. Ἀλλ' ἔτε ὑμᾶς οἶμαι ποτὲ  
 εἰς τοσούτον ἀμελείας τε καὶ παροράσεως ἔξουν, ὥστε ἐπιτρέψαι  
 τινὰ μὴ δίκαια· ἔτε εἰ καθυφροσῆτε τὸν ἀγῶνα ὑμεῖς, ἰμοὶ  
 παραλειπόμενοι εἰσιν ἀδικημένοι. Ως εἶδε καὶ τῶν ἄλλων ἀν-  
 κήνησαν τότε αἱ τόλμαι, εὐθὺς ἀρξάμενοι παραινόμεν. 10  
 Καὶ ἐκ ἂν ἐπολέμοι μέχρι νῦν τὸ Λαμβδα, τῷ Ρῷ διαμ-  
 φισσητῶν περὶ τῆς κισσησεως, καὶ κεφαλαγίας. Οὐτε τὸ  
 Γαμμα τῷ Κάππα διηγωνίζετο, καὶ εἰς χιῶνας μικρὴν δειν  
 ἤρχετο πολλάκις ἐν τῷ γραφίῳ ὑπὲρ γραφάων ἐπίπαυτο  
 δὲ ἂν καὶ πρὸς τὸ Λάμβδα μαχόμενοι τὸ Μόλις ἀφαιρέμενοι 15  
 αὐτῷ, || καὶ μάλιστα παρακλίπτοι. Καὶ τὰ λοιπὰ ἂν δ'  
 ἡρέμει συγχύσεως ἀρχεσθαι παρὰ νόμον. Καλὸν γὰρ ἕκα-  
 στον μένειν ἐφ' ἧς τιτύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν εἰς  
 ἂ μὴ χρὴ, λυοντός ἐστι τὸ δίκαιον. Καὶ § ὅγε πρῶτον  
 ἡμῶν

ral Meaning of which must be,  
 "in pari-conditione metus;"  
 which Substantive Sente of ἴσῳ  
 seems forced. Hence, I am  
 persuaded, that *Lucian* wrote it,  
 ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ  
 τὰ λοιπὰ γράμματα.

\* τῆς καθ' αὐτὰ τάξεως.]  
 Rendered, "ex ordine suo,"  
 in the other *Translation*; but  
 καθ' αὐτὰ cannot possibly sig-  
 nify, "suo," the plain Mean-  
 ing being, "juxta hæc." I there-  
 fore take the Preposition καθ'  
 to be, here, taken, as it is, a  
 little below, in κατ' ἀρχάς,  
 and the Whole to mean, "ex  
 ordine juxta hæc (literas) con-  
 stituto."

† καθόλου.] Integre "et  
 perfectè." *Gronov.*

‡ τὰ κατ' ἀρχάς.] "res  
 a principio." Τὰ, by itself,

is often used to signify, "res,  
 "Affairs." So, *Xenopho.*,  
 frequently, says, τῶν πολιμί-  
 ων; and *Stephanus* fully shews,  
 from *Demosthenes* and others,  
 that κατ' ἀρχάς, often, si-  
 gnifies, "in principio."

|| καὶ μάλιστα.] *Stephanus* says,  
 of this Expression, "Est con-  
 cedentis cum affirmatione, ut  
 "si dicas, prorsus id quidem."  
 But it seems to me, in this  
 Place, to be rather "exagge-  
 rantis," quasi diceret, "imò  
 "prorsus."

§ ὅγε πρῶτον.] This No-  
 minative Case singular hath the  
 Verb. διώρισαν, below, in the  
 plural Number, which may  
 seem strange: But, in a long  
 Period, the Person, who speaks,  
 may forget the first Tendency  
 of his Phrase, and, several  
 Names of Persons coming be-  
 tween



- ἡμῖν τὲς νόμους τέττης διατυπώσας, εἴτε Κάδμου † ὁ νησιώτης, εἴτε Παλαμῆδης ὁ Ναυπλίου (καὶ † Σιμωνίδῃ δὲ ἔτι οἱ προσεπίθεσι τὴν προμηθεῖαν ταυτην) ὑπὲρ τῆς τάξεως μόνον, καθ' ἣν αἱ προειρηγμένοι εἰσὶν αἰεὶ διώρισαν. τί πρῶτον ἔσται ἢ δευτέρον, ἀλλὰ καὶ ποιότητος, ἃς ἕκαστον ἡμῶν ἔχει, καὶ δυνάμεις συνειδόν. Καὶ ὑμῖν μὲν, ὦ Δικασταί, τὴν μείζω δικάσαι τιμὴν, ὅτι καθ' αὐτὰ δύνασθε φθίγγεσθαι. Ἡμῖν φωνοῖς δὲ, τὴν ἐφεξῆς, ὅτι προσδηκῆς εἰς τὸ ἀκροδῆναι δέχεται. Πασῶν δὲ ἰσχυατὴν ἐνόμισαν ἔχειν μοῖραν ἕνα τῶν
- 10 πᾶντων, οἷς ὑδὲ φωνὴ πρόσκει. Καθ' αὐτὰ μὲν ἔν τὰ φωνηέλια φυλάσσειν ἔοικε τὲς νόμους τέττης. Τὸ δὲ Ταῦ τῆτο (ὑ γὰρ ἔχω αὐτὸ χεῖρον ὀνομάσαι ῥήματι, ἢ ὃ καλεῖται) ὁ, μὰ τὲς θεῶς, εἰ μὴ ἐξ ὑμῶν δύο συνήλθον ἀγαθοὶ καὶ καθήκοις ὁραθῆναι, τό, τε Ἄλφα, καὶ τὸ Υἱ, ἕκ ἂν ἡκέσθη
- 15 μόνον. Τῆτο ἔν ἐτόλμησιν ἀδικεῖν με πλείων τῶν πᾶσι βιασαμένων, ὀνομάτων με, καὶ ῥημάτων ἀπειλᾶσαν πατρίων,

tween the Beginning and the End of his Sentence, he may, in speaking it, naturally enough, apply the subsequent Verb in the plural Number. This, I say, is natural, in speaking; especially, when our Speech is precipitate and vehement, as it often happens to be, in pleading a Cause.

† ὁ νησιώτης.] There have been two *Cadmus's*, *Cadmus*, the Son of *Agenor*, who, no Doubt, is, here, meant, by ὁ νησιώτης, "the Islander;" and *Cadmus Milesius*, an Historian, who, as *Suidas* says, wrote the History of *Miletus* and *Ionis*, as was said, as *Stephanus* relates, to have added *η* and *ω* to the Greek Alphabet.

But *Cadmus*, the Son of *Agenor*, was the Person who brought into Greece the sixteen Letters, α, β, γ, δ, ε, ζ, η, θ, λ, μ, ν, ο, π, ρ, σ, τ, υ; to which, in the Time of the Trojan War, *Palamedes* added, ξ, ϑ, φ, χ. *Suid.*

I know nothing that accounts for his being called *the Islander*, so well, as that Opinion related by *Quintus Curtius*, in his ivth Book of *Alexander's* Life, viz. that *Agenor*, who was *Cadmus's* Father, had not only built *Sidon*, but *Tyre* also. He does not mean the *Pale-Tyrus*, or antient *Tyre*, on the Coast of *Phœnicia*, but the younger *Tyre*, that *Alexander* took, and which was built in an *Island*, at a small Distance from old *Tyre*: I say, *Agenor* having built this *Tyre*, too, in the *Island*, he and his Children, and consequently *Cadmus*, no Doubt, had been Inhabitants thereof. And, hence, without Question, was this *Cadmus* called, "the Islander," to distinguish him from the other famous *Cadmus*.

† Σιμωνίδῃ.] There were many Poets of this Name, besides the famous *Cæan* Lyric Writer. *Suid.* But the *Invention* of Letters hath been, generally, attributed to the *Cæan*.



ἐκδιωξάσαν δι' ὁμῶν Συνδίδωμον ἅμα καὶ Προθίσιν, ὡς μηκέτι φέρειν τὴν ἐκδοκὸν πλεονεξίαν. Ὅθιν δὲ, καὶ ἀπὸ τινων ἀρξάμενον, ὥρα λέγειν.

2. Ἐπειδή μιν πόσι \* Κυβέλω (τὸ δὲ ἔστι πολίχνιον ἢ ἀηδὺς ἀποικον, ὡς ἐπέχει λόγῳ, Ἀθηναίων) ἐπηγόμην δὲ 5 καὶ τὸ † κράτιστον Ῥῶ, γειτόνων τὸ βέλτιστον. Καὶ ἐπηγόμην δὲ παρὰ κωμωδιῶν τινι ποιητῇ (Λυσίμαχῳ ἰκαλεῖτο, \* Βοιωτίος μιν, ὡς ἰφαίνετο, τὸ γίνῃ ἀνέκαδιν) ἀπὸ μέσης δὲ ἀξιῶνι λέγεσθαι τῆς Ἀττικῆς. Παρὰ τούτῳ δὲ τῷ ξίνῳ τὴν τῷ Ταῦ τέττα πλεονεξίαν § ἰφώρασα. Μέχρι 10 μὲν γὰρ ὀλίγοις ἐπεχείρει, τιτλαράκοινα † λέγειν, ἀποστρεφῶν με τῶν συγγενημένων μοι, συνήθειαν ὥμην συνιθραμμένων γραμμάτων. || Ἔτι δὲ Τήμερον καὶ τὰ ὅμοια ἐπισπώμενον, ἴδια ταυτὶ λέγειν, καὶ οἷδόν ἦν μοι τὸ ἀκυσμα, καὶ ὃ πάντῃ τι ἰδακνύμενη ἐπ' αὐτοῖς. Ὅποτε δὲ καὶ ἐκ 15 τέτων ἀρξάμενοι ἐτόλμησι Κατ' ἴτερον ἐπιεῖν, καὶ Κάτυμα, καὶ Πίτταν, εἴτα ἀπερυθριάσαν, καὶ Βασίλιτταν ὀνομάζειν, ὃ μείριως δὲ τέτοις ἀγανακτῶ, καὶ σίμπραμαι, διδίδος μὴ τῷ χρόνῳ καὶ τὰ Σῦκα Τῦκά τις ὀνομάσῃ. Καὶ μοι πρὸς Διὸς ἀδυμῶνι, καὶ μεμονωμένῳ τῶν βοηθησούων, σύγγνωθε τῆς 20 δικαίας ὀργῆς. Οὐ γὰρ περὶ τὰ μικρὰ καὶ τὰ τυχεῖα ἐστὶν ὁ κίνδυνος, ἀφαιρεμένων τῶν συνηθῶν καὶ συνεσχολακῶν μοι γραμμάτων. Κίσσαν μὲν λάλον ὄρεον, ἐκ μέσων, ὡς ἔπος ἐπιεῖν, τῶν κόλπων ἀρπάσαν, Κίτταν ὠνόμασιν. Ἀφείλετο δὲ μὲν Φάσσαν ἅμα Νήσσαις τε καὶ Κοσσύφαις, 25

\* Κυβέλω.] See Bourdoleius and Pausanias.

† κράτιστον.] Alluding to the Roughness of the Letter Rho.

\* Βοιωτίος.] Βαοτία was said to have a gross Air, and to produce stupid Men, such as Lucian makes *Lyfimachus*. *Attica*, on the other Hand, was remarkable for Men of Taste and Genius. *Lucian*, here, censures *Lyfimachus*, for pretending to an elegant *Attic* Style, at the same Time that he rendered his Language uncouth and barbarous, by a wrong Use of the Letter T, instead of Σ.

§ ἰφώρασα.) Φωράω signifies, "in furto capio," in Latin, as near as may, "depre-hendo."

† λέγειν.] I cannot make Sense or Grammar, of this λέγειν, though I have endeavoured to make both of the Translation. What if τῶτ' ἔστι was understood, just after ἐπι-χίρει;? The Place is, certainly, corrupted, for *Lucian* was incapable of writing it thus.

|| Ἔτι.] From this to λέγειν, inclusive, the Phrase does not seem, to me, very classical.



ἀπαγορεύοντος Ἀριστάρχου. Περιέσπασκε δὲ καὶ μελισσῶν καὶ ἐλίγας. Ἐπὶ Ἀττικῇ δὲ ἦλθε, καὶ ἐκ μέσης αὐτῆς ἀνέρ-  
 πασεν ἀνόμως Ὑμηττὸν, ὁρῶντων ὑμῶν καὶ τῶν ἄλλων συλλα-  
 βῶν. Ἀλλὰ τί λίγω ταῦτα; Θεσσαλίας με ἐξίβαλεν  
 5 ὄλης, Θετταλίας ἀξίῃν λέγειν, \* καὶ πᾶσαι ἀποκλεισμένον  
 τὴν θάλασσαν, ἐδὲ τῶν ἐν κήποις Φεισάμενοι σεύτλων. † ὥς,  
 τὸ δὴ λεγόμενον, “μὴδὲ πᾶσσαλόι μοι καλαλιπῶν.” Ὅτι  
 δὲ ἀντιξίκακός ἐμι γράμμα, μαρτυρεῖται μοι καὶ αὐτοὶ μνη-  
 δέωσις ἐγκαλέσασθαι τῷ Ζῆτα, σμάραγδον ἀποσπᾶσθαι, καὶ  
 10 πᾶσαι ἀφελόμεναι τὴν Σμύρναν, μῆτις τὸ ἔν πᾶσαι πα-  
 ρεῶσθαι ἀνιθῆκην, καὶ τὸν συγγραφία τῶν τοιούτων ἔχουσι  
 Θεκυδίδην σύμμαχον. Τῷ μὲν γὰρ γείτονί με Ῥῶ νοσή-  
 σασθαι, συγγνωμὴ καὶ παρ’ αὐτῷ Φευλύσασθαι με τὰς μενέ-  
 ριας, καὶ παίσασθαι μέ ποτε ὑπὸ μελαγχολίας ἐπὶ κόρῃς.  
 15 Κἀγὼ μὲν τοιούτων.

3. Τὸ δὲ Ταῦ τέτο σποκῶμεν. ὥς φυσεὶ βίαιον, καὶ πρὸς

\* καὶ πασαι, &c.] What Language is this, down to σεύτλων, inclusive? In what Case, or in what Sense, does this καὶ couple the Passive Participle of the Preterperfect, ἀποκλεισμένον, with the Active of the Present Tense, ἀξίῃν? Or, How does the ἐδὲ couple Φεισάμενον with ἀποκλεισμένον, when this latter Participle is, manifestly, applied to Σigma, and the former to Ταῦ? Because it was Σigma, that “was shut out,” and “Ταῦ, that did not spare.” Or, lastly, How can it be πᾶσαι θάλασσαι, when ἀποκλείομαι never governs any but the Genitive Case of the Place, whence any Thing is *shut out*, as ἀποκλείσθαι τῆς ἐξόδου? *Sicet*. I think it would make some Sense, if it ran thus, καὶ πάσης ἀποκλεισάμενον τῆς θαλάσσης, ἐδὲ τῶν ἐν

κήποις Φεισάμενον σεύτλων, “Having, also, *shut* me out of “the whole Sea, and *not spar- ed* even the Beets in my “Garden.” And I think that the Participle of the first Aorist of the Middle Voice, Φεισάμενον, which we find, in the Text, makes it probable, that Lucian wrote the other. Participle, also, in the same Way, ἀποκλεισάμενον; especially, since otherwise the Whole ap- pears, at least, to me, Nonsense. —The Transition, from the Sea to Beets, is a very odd one. — ἐν κήποις, i. e. Which. I “might have thought well *se- cured*, by being in my Gar- den.”

† ὥς, τὸ, &c.] Τὸ λεγόμενον aliquando per Parenthesin ponitur pro, “quod dici solet;” ἡκῆν, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρειῇ. Plat. in Rep. *Sicet*.



τὰ λοιπὰ, ὅτι δὲ ἐδὲ τῶν ἄλλων ἀπίσχις γραμμάτων, ἀλλὰ  
 καὶ τὸ Δίλια, καὶ τὸ Θῆτα, καὶ τὸ Ζῆτα, μικρὰ δὲ πάλιν ἡδ-  
 κησε τὰ φοιχίαι. Αὐτὰ μοι † κάλει τὰ ἀδικηθέντα γράμ-  
 ματα. Ἀκέει, Φωνήντα Δικασαί, τῷ μὲν Δίλια λέγουσι,  
 “ Ἀφειλίό με τὴν ἐνδελέχειαν, ἐνδελέχειαν ἀξίον λέγουσιν 5  
 “ παρὰ πάντας τὰς νόμους” τῷ Θῆτα κρύουσι, καὶ τῆς κε-  
 φαλῆς τὰς τρίχας τίλλουσι, ἐπὶ τὸ τῆς κολοκυθῆς ἐσι-  
 ρῆσθαι τὸ Ζῆτα “ τὸ συρίζειν, καὶ σαλπίζειν, ὡς μηκέτι  
 “ αὐτῷ ἐξεῖναι μὴ δὲ γρύζειν.” τίς ἂν † τῶν ἀνάσχοις;  
 ἢ τίς ἐξαρκέσειε δίκη πρὸς τὸ πονηρότατον τῶν Ταῦ; τὸ 10  
 δὲ, ἄρα ἐ τὸ ὁμόφυλον τῶν φοιχίων μόνον ἀδικεῖ γίνεσθαι,  
 ἀλλ’ ἤδη καὶ πρὸς τὸ ἀνθρώπειον μελαβέσκει, τῶν τὸν τρό-  
 πον ἐ γὰρ ἐπιρίπτει γὰρ αὐτὰς καὶ εὐδὺ φέρεσθαι ταῖς  
 γλώσσαις. Μᾶλλον δὲ, ὦ Δικασαί (μελαξὺ γάρ με πάλ-  
 λιν τα τῶν ἀνθρώπων πράγματα ἀνέμνησε περὶ τῆς γλώσ- 15  
 σης, ὅτι καὶ ταύτης με τὸ μέγεθος ἀπήλασε) καὶ γλώττιαν ποιεῖ  
 τὴν γλώσσαν· ὦ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ  
 μελαβήσομαι πάλιν ἐπ’ ἐκεῖνο, καὶ τοῖς ἀνθρώποις συαγο-  
 ρεύσω ὑπὲρ ὧν εἰς αὐτὰς πλεημμελεῖ. Δεσμοῖς γὰρ τίσι  
 σφραγίσαν καὶ σπαράττειν αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ 20  
 μὲν τι καλὸν ἰδὼν, καλὸν εἰπεῖν βέλειαί, τὸ δὲ παρῆντε-  
 σόν, τὰλόν εἰπεῖν αὐτὰς ἀναγκάζει, ἐν ᾧ πασι προεδρίαν  
 ἔχειν ἀξίον. Πάλιν ἕτερον περὶ κλήματι διαλέγεται·  
 τὸ δὲ (τλήμων γὰρ ἐστὶν ἀληθῶς) τλήμα πεποίηκε τὸ κλήμα.  
 Καὶ ἐ μόνον γὰρ τῆς τυχόντας ἀδικεῖ, ἀλλ’ ἤδη καὶ τὰ \* με- 25  
 γάλῳ βασιλεῖ, ὃ καὶ γῆν καὶ θάλασσαν ἐξαιφασί, καὶ τῆς  
 αὐτῶν

† κάλει.] Speaking, as it were, to the Cryer of the Court.

† τῶν ἀνάσχοις.]

Ἀνέχομαι, “tolero,” general-ly, governs an Accusative Case, but, sometimes, a Genitive, as, ὁμβρων τε καὶ ἡλίου ἐνεχοῖς. Herod. Steph. But, yet, it should be observed, that no Verb really governs a Genitive Case; for, when such is put after any Verb, it is only a short Way of Speaking; as, “accuso te furti,” instead of, “accuso te de cri-“ mine furti.” And so some Idea of “Oppression” is un-

derstood, before τῶν, in the Text; as are, also, those of “Violence,” and “Heat,”

before ὁμβρων and ἡλίου, in the Passage quoted.

\* μεγάλῳ βασιλεῖ.] In the Time of the Assyrian Monarchy, the King of Assyria was stiled, the great King. See 2 Kings xviii. 19 and Isa. xxxvi. 4. 13. The same Title was continued to the Monarchs of the Medes and Persians, when the Empire came down to them; and, therefore, it is, that Terence, talking of a young Man who went into the Army, said,

Quæ

that



αὐτῶν φύσεως ἐκτῆται, τὸ δὲ, καὶ τέτρω ἐπιβελύει· καὶ \* Kῦ-  
ρον αὐτὸν ὄψα, τῦρόν τινα ἀπέφηνεν. Οὕτω μὲν ἔν ὅσον ἐς  
Φωνὴν ἀνδρώπης ἀδικεῖ, ἔργω δὲ πῶς; κλαίουσιν ἄνθρωποι,  
καὶ τὴν αὐτῶν τύχην ὁδύρονται, καὶ Κάδμω καλάρῳται πολ-  
5 λὰκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν φοιχείων γίνε· παρήγαγε.  
Τῷ γὰρ τέτρε σώματι φασὶ τὲς τυράννης ἀκολουθήσαντας  
μιμησαμένους αὐτῇ τὸ πλάσμα, ἐπειτα σχήματι τοιούτῳ  
ξύλα τεκλήναντας, ἀνδρώπης ἀνασκοιοπίζεν ἐπ' αὐτά.  
'Απὸ δὴ τέτρε καὶ τῷ τεκλήματι τῷ ποιηρῷ τὴν ποιηρᾶν  
10 ἰππωνυμίαν συνεθεῖν.—Τέτρων ἔν ἀπάτων ἕνεκα πόσων θα-  
νάτων τὸ Ταῦ ἄξιον εἶναι νομίζετε; ἐγὼ μὲν γὰρ οἶμαι δι-  
καίως τέτρε μόνον ἐς τὴν τῇ Ταῦ τιμωρίαν ὑπολείπισθαι,  
τὸ τῷ σχήματι τῷ αὐτῇ τὴν δίκην ὑποσχεῖν. \* Ὁ δὴ  
σαυρὸς εἶναι, ὑπὸ τέτρε μὲν ἐδημιουργήθη, ὑπὸ δὲ ἀνδρώπων  
15 ὀνομαζέσθαι.

that he went into *Asia* "ad  
Regem," to the King, that is,  
the great King.

\* Kῦρον ] It is strange, that  
Lucian should call *Xerxes* Cy-  
rus: For it was *Xerxes* who  
marched an Army of Ten-hun-  
dred Thousand, or a Million,  
of Men, over the *Hellespont* upon  
a Bridge of Ships, and who cut  
a Channel through the Neck of  
the Peninsula, upon which  
Mount *Athos* stands, in *Mace-*  
*donia*, that he might have it to  
say, he sailed over Land. See  
*Xerxes's Expedition*, in *Justin*.

Perhaps, the Name of *Cyrus*,  
who was the great Erector of  
the *Persian* Monarchy, de-  
volved upon his Heirs and Suc-  
cessors, and, therefore, upon  
*Xerxes*, who was his Grandson:  
For (as *Justin* relates) *Darius*,  
the Father of *Xerxes*, married  
*Cyrus's* Daughter. This Cust-  
om of calling a *Succession* of  
Princes, by the Name of the  
first great one, obtained, in  
many Nations: Witness the  
*Cæsars* of *Rome*, the *Ptolemies*  
of *Egypt*, &c. Though I must  
own this a pretty groundless

Conjecture, because it is, no  
Way, supported by History,  
and wish to be better informed.

\* Ὁ δὴ σαυρὸς εἶναι, &c.]  
These and the following Words  
are, to me, strange Language,  
or, rather, no Language at all.  
The Meaning, I would fain  
pick out of them, is this:  
"That a *Cross* is (that is,  
"that there is any such Thing  
"as a *Cross* in the World")  
"hath been worked out by  
"this *Tau* [that is, "is owing  
"to this *Tau*"] but it is called  
"thus [that is, "by the Name  
"σαυρὸς") by Men:" That  
"is, and Men have given it the  
"Name *σαυρὸς*, from this  
"*Tau*."

But I cannot be reconciled to  
the Nominative Case *σαυρὸς*,  
after the Infinitive Mood εἶναι,  
and much less to the Grammar  
of the whole Sentence.

*Rodiginus*, in talking of the  
Letter T, says, "*Crucis* no-  
"men *Græcum*, quod est  
"*σαυρὸς*, non aliunde videtur  
"appellationem duxisse." *Cæl.*  
*Rodig. Lib. v.*

T E' A O Σ.





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# DIALOGORUM LUCIANI

SAMOSATENSIS

LIBER I.

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DIALOGUS I. *Cyclopi & Neptuni.*

CYCL. **O** Pater, qualia passus sum ab hospite isto execrabili, qui, postquam inebriasset, excæcavit me, adortus sopitum? NEPT. Quis verò erat ille ausus hæc, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, & erat extra telum, dixit se nominari ULYSSEM. NEPT. Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hæc, cum esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) & incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripuens quosdam eorum, ut par erat, devoravi eos, *quippe* qui essent latrones. Hic versutissimus ille (sive NEMO erat, sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem & fragrans, infidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, & specus ipse invertebatur, & non diutius omnino eram apud me. Postremò autem deorsum-trahebar in somnum. Ille verò, postquam exacuisset sudem, & insuper ignitam reddidisset, excæ-



cavit me dormientem, & ab illo *tempore* cæcus sum tibi, ô Neptune. NEPT. Quàm altum dormiebas, ô fili, qui non exiluisti, dum excæcateris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere saxum ab ostio. CYCL. At ego abstuli, ut facilius comprehenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, & mandans arieti quæ oporteret eum agere pro me. NEPT. Inteligo, *nempe*, quòd sub illis clam evadens latuit te. At oportuit *te* inclamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, & venerunt; postquam autem rogaverunt nomen insidiatoris, & ego dixi quòd esset NEMO, arbitrati me insanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maxime angebat me *erat*, quòd exprobrans mihi infortunium, "Ne pater (inquit) Neptunus sanabit te." NEPT. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, etsi sit mihi impossibile sanare privationem oculorum, *quod attinet verò ad res navigantium*, in me est servare eos, vel perdere. Navigat autem adhuc.

## DIALOGUS II. Menelai &amp; Protei.

MEN. **A**T te quidem fieri aquam, ô Proteu, non *est* incredibile, cum sis maris-incola: & porro, *fieri te arborem, est tolerabile*: &, si quando muteris in leonem, attamen neque hoc extra fidem *est*. Si verò possibile *est*, *te* habitantem in mari fieri etiam ignem, omnino miror hoc, & non-credo. PROT. Ne mireris, ô Menelae, fio enim & *ignis*. MEN. Vidi & ipse. Mihi tamen vidèis (nam *apertè* dicetur apud te) adjicere præstigias quasdam *huic* rei, & fallere oculos spectantium, ipse *interim* factus nil tale. PROT. Et quænam deceptio fieri-possit in *rebus tam manifestis*? Nónne vidisti oculis apertis, in quot *formas* transmutavi me ipsum? Si verò *usque* diffidis, & res videtur esse ficta, *hoc est*, simulachrum quoddam obversans ante oculos tuos, postquam factus-fuero ignis, admoveto mihi, ô generosissime, manum: scies enim, num solummodo videar *esse ignis*, an etiam *urere, i. e. urendi potentia*



*potentia*, tunc mihi inſit. MEN. Experimentum eſt minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidèris mihi nunquam vidiffe Polypum, nec nòſſe quid piſcis ille patitur. MEN. At vidi ſanè Polypum; quæ verò patitur, libenter diſcerem ex te. PROT. Quodcunque *ad* ſaxum accedens applicuerit acetabula, & coaleſcens tenet *idem* per cirros (*i. e. cirris ſuis*) reddit ſe ſimilem illi, & imiratus ſaxum mutat colorem, ut lateat piſcatores, per hoc (*i. e. hanc mutationem*) non differens, neque manifeſtus, ſed lapidi aſſimulatus. MEN. Ferunt hæc: illud verò tuum eſt multò incredibilius, ô Proteu. PROT. Nefcio, ô Menelae, cuiam alii crederes, non-credens *tuis* ipſius oculis. MEN. Videns vidi; ſed res eſt monſtroſa, eundem fieri ignem & aquam.

## DIALOGUS III. Neptuni &amp; Delphinum.

NEPT. **E**UGE, ô Delphines, quoniam ſemper eſtis hominibus-amici! — Et olim quidem portâſtis filium Inûs in Iſthmum, cum-ſuſceperatis *eum*, poſtquam-incidit unâ-cum matre a ſcopulis-Scironiis. — Et tu nunc, poſtquam-recepifti citharædum hunc Methymnenſem, enatâſti in Tænarum, *cum* ipſo *ejus* ornatu & cithara; neque neglexiſti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, ſi benefaciamus hominibus, *cum ſimus* & ipſi facti piſces ex hominibus. NEPT. Et ſanè reprehendo Bacchum quòd, poſtquam-navali-prælio-viciſſet vos, mutaverit, cum oporteret ſubjugare tantum, ut ſubegit alios. — Quomodò igitur *facinora* illa contra Arionem hunc ſunt-patrata? DELPH. Periander, opinor, delectabatur eo, & ſæpe accerſebat *eum* propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, oſtentare divitias: & cum conſcenderat navigium quoddam ſceleſtorum hominum, ut oſtendat ſerens (*i. e. ſe ferre*) multum auri & argenti, *tum* nautæ, poſtquam pervenerat ad medium Ægeum, inſidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) “ Quoniam (inquit) hæc viſa-ſunt vobis, ſaltem — ſinite me, poſtquam-aſſumpſero ornatum, & cecinero  
“ in



“ in me quoddam funebre carmen, *finite, inquam, vo-*  
 “ *lentem præcipitare me ipsum.*” Permisere nautæ.  
 Et assumpsit ornatum, & cecinit prorsus canorè, & de-  
 cidit in mare, ut statim omnino periturus. Ego verò  
 postquam-suscepissem, & collocâissem eum *in dorso meo*,  
 gerens enatavi in Tænarum. NEPT. Laudo te ob  
 musicæ studium; rependisti enim ei dignam mercedem  
*pro* auscultatione.

DIALOGUS IV. Neptuni & Nereidum.

NEPT. **F**Retum sanè hoc, in quod puella demersa  
 est, vocetur Hellepontus ab eâdem. Vos  
 verò, ô Nereides, acceptum cadaver Troadem asportate,  
 ut sepeliatur ab incolis. NER. Nequaquam, ô Nep-  
 tune, sed sepeliatur hîc in cognomini pelago; mise-  
 remur enim ejus passæ miserrima a noverca. NEPT.  
 Hoc quidem, ô Amphitrite, non fas. Neque aliàs  
 decorum *est* eam jacere hîc alicubi sub arena: sed,  
 quod dixi, sepelietur in Troade in Chersoneso. Illud  
 autem erit ipsi solatium, quòd paulo post Ino etiam pa-  
 tietur eadem, &, propulsa ab Arhamante, cadet in  
 mare a summo Cithærone, quâ *mons ille* excurrit in  
 mare, habens etiam natum in ulnis. NER. Sed oport-  
 tebit te servare & illam, *quo* gratum-facias Baccho;  
 Ino enim *est* altrix & nutrix ejus. NEPT. Non opor-  
 teret *servare* adeò scelestam. Attamen non decet, ô  
 Amphitrite, displicere Baccho. NER. Quid verò hæc  
 passa decidit (*i. e. Quid accidit huic ut decideret*) ab  
 ariete, frater vero ejus Phryxus tutò vehitur? NEPT.  
 Non-abs-re *id evenit*. Hic enim juvenis *est*, & potest  
 obsistere contra impetum: illa verò, postquam-conscen-  
 derat vehiculum incredibile, & despexerat in vastum  
 profundum, ex desuetudine *ejusmodi rerum* perculsa, &  
 simul stupore affecta, & vertigine-correpta, præ impetu  
 volatûs facta-est impotens cornuum (*i. e. impotens te-  
 nendi cornua*) arietis, quæ eousque tenebat, & decidit  
 in mare. NER. Nónne oportebat matrem Nephelen  
 succurrere cadenti? NLPT. Qportebat. Sed Parca  
 multo potentior *est* Nephele.



## DIALOGUS V. Xanthi &amp; Maris.

XANTH. **E**Xcipe me, ô Mare, passum dira; ex-  
tingue vulnera mea. MAR. Quid hoc,  
ô Xanthe? Quis te deussit? XANTH. Vulcanus.—  
At penitus in carbonem reductus sum miser, & æstuo.  
MAR. At quapropter injecit tibi ignem? XANTH.  
Propter filium Thetidis: postquam enim supplex-oravi  
*eum* occidentem Phrygas, ille autem non desistebat *ab*  
ira, sed obstruebat mihi alveum cadaveribus, *tunc ego*,  
misertus infelicium, invadebam *eum*, volens undis pro-  
luere, ut territus abstinere a viris. Ibi Vulcanus (con-  
tigit enim esse alicubi prope) ferens totum ignem,  
quantum, opinor, habuit, & quantum *est* in Ætna, &  
sicubi alibi *habet quid ignis*, invasit me, & combussit ul-  
mos & myricas *meas*: assavit verò miseros pisces &  
anguillas. Faciens verò me ipsum magno-cum strepitu-  
ebullire, parum absuit-*quin* reddiderit totum siccum.  
Vidén' ergo quomodo me habeo e pustulis-inustis?  
MAR. Turbidus *es*, ô Xanthe, & fervidus, ut par *est*:  
cruor enim *provenit* a cadaveribus, fervor autem, ut  
dicis, ab igne. Et meritò, ô Xanthe, *hoc accidit tibi*, qui  
impetum-feceris in meum natum, non veritus quòd  
esset Nereidis filius. XANTH. Nōne igitur oportuit  
*me* misereri Phrygum vicinorum *meorum*? MAR.  
Nōne verò oportuit Vulcanum *quoque* misereri Achil-  
lis, qui erat filius Thetidis?

## DIALOGUS VI. Jovis, Æsculapii, &amp; Herculis.

JUP. **D**efinite, ô Æsculapi, & tu Hercules, rixan-  
tes alter-cum-altero, sicut homines. Hæc  
etenim *sunt* indecora, & aliena a convivio Deorum.  
HERC. At, ô Jupiter, visne medicastrum hunc discum-  
bere-supra me? ÆSC. Sum etenim præstantior, per  
Jovem. HERC. Quā in *re*, ô fulminate? anne quia  
Jupiter fulmine-percussit te agentem quæ non fas *erant*?  
Nunc verò denuo factus-es-particeps immortalitatis,  
per misericordiam. ÆSC. Tu quoque in OEta deu-  
stus oblitus ergo es, quandoquidem exprobras mihi  
ignem. HERC. An-itaque paria & similia in-vita-  
gesta-sunt a nobis, *te scilicet*, & *me* qui filius sum  
Jovis



Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, & puniens homines contumeliosos: tu verò es radicum-lector, & agyrta; fortè quidem utilis ægrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. ÆSC. Rectè dicis, quia curavi tuas pustulas-iniustas, cum nuper ascendisti semiustus, & corruptus corpore ex ambobus, *primò* tunica, &, post hoc, igne. Ego verò, etiamsi *præstiterim* nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, & verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos & uxorem. HERC. Nisi defines mihi convivari, statim admodum senties, quod immortalitas non multum tibi profuerit, cum tollens te dejecero in caput (*i. e. præcipitem*) e cælo; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Desinite, inquam, & ne obturbate nobis cætum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, *justum-est* Æsculapium accumbere-superiorem te, utpote prius mortuum.

## DIALOGUS VII. Martis &amp; Mercurii.

MARS. **A**UDISTIN', ô Mercuri, quæ Jupiter minatus est nobis, quàm fastuosa & incredibilia? "Ego sanè (inquit) si voluero, demittam catenam e cælo; si verò vos *omnes*, *Dii*, inde-suspensi nitamini deorsum-trahere me, frustra laborabitis; non enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, unâ suspendens tollam in sublime non solum vos, verum etiam terram simul & mare." —Et cætera, quotquot & tu audisti—Ego autem non negarem, quod præstantior est & robustior *nobis* omnibus sigillatim, *i. e. singulis*. At minimè persuaderer *eum* præstare tot-tantique simul, *ita* ut non degravaturi-simus *eum*, etiamsi adscisceremus terram & mare. MERC. Bonâ verba, ô Mars; non enim tutum est dicere talia, ne lucremur aliquid etiam mali *ex* garrulitate. MARS. Putas verò me dicturum-fuisse hæc apud omnes? Nónne verò apud te solum, quem intellexi continentem-esse-linguæ? Non ergo potui reticere



reticere apud te *id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus & Juno, & Minerva insurgentes machinati-essent vincire eum captum, *memini, inquam*, quomodo tunc omnimodus fuit, *i. e. in omnes versabat se partes*, dum-ex-paveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus* vocâisset centimanum Briareum illi auxiliatorem, victus-fuisset cum ipso fulmine ac tonitru. Subiit itaque mihi hæc reputanti ridere propter *ejus* grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

## DIALOGUS VIII. Diogenis &amp; Pollucis.

DIOG. **M**Ando tibi, ô Pollux (est enim, opinor, tuum reviviscere cras) postquam celerimè (*i. e. quamprimum*) ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum cum-altero rixantes) *mando, inquam, tibi dicere*, illi, quòd — “Diogenes, ô Menippe, jubet te, “ si ea quæ sunt in terra satis derisa-sunt a te, venire “ huc derisurum multo plura. Illic enim (*scil. in vita*) risus erat tibi adhuc in incerto, & dictum illud “ poterat frequens obijci tibi, nempe. Quis enim penitus novit quæ futura sunt post hanc vitam? Hic “ autem non defines firmiter (*i. e. vera de causa*) “ ridere, quemadmodum ego nunc: Et præcipuè cum “ videas divites, & satrapas, & tyrannos humiles adèò “ & obscuros, agnitos ab aliis solo ploratu; & ex eo “ quòd molles sint & degeneres, semper recordati terrestrium.” — Dicitò hæc illi: & præterea, “ ipsum venire perâ impletâ multis lupinis, &, sicubi “ invenerit cœnam Hecates jacentem in trivio, vel “ ovum ex lustratione, vel tale quiddam.” POL. At renuntiabo hæc, ô Diogenes. Qualis verò est homo quo-ad-faciem, ut optimè agnoscam eum? DIOG. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, & variegatum assumentis pannorum-tritorum. Ridet autem perpetuò, & plerumque vellicat



vellicat arrogantes hosce philosophos. POL. Facile erit reperire *eum* ex hisce *signis*. DIOG. Visne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere; neque enim *est* hoc grave. DIOG. In summa, adhortare eos ut desinant nugari, & contendere de Totis, & cornua generare sibi-invicem, & crocodilos facere, & docere mentem *suam* interrogare talia inutilia. POL. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum & ineruditum. DIOG. Tu verò illis *plorare* a me dicito. POL. Renunciabo & hæc, ô Diogenes. DIOG. Nuncia verò divitibus, ô charissime Pollucule, hæc a nobis: “Quid  
 “ custoditis aurum, ô vani? Quid verò excruciat  
 “ vosmet, supputantes sænora, & congerentes talenta  
 “ super talenta, quos necesse est paulo post *huc* venire,  
 “ habentes unicum obolum?” POL. Dicentur iis & hæc. DIOG. At dic etiam pulchris & robustis, *nempe*, & Megillo Corinthio illi & Damoxeno palæstritæ, quòd apud nos nec flava coma, neque læti nigri ve oculi, aut rubor est amplius in facie, aut nervi tenti, aut humeri robusti; sed omnia nobis *cum sunt* idem pulvis, *ut* ajunt, *cum sint* crania pulchritudine nuda. POL. Non molestum est neque hæc dicere pulchris & robustis. DIOG. Et dic, ô Lacon, pauperibus (sunt verò pluri mi & gravati *ea* re, & deplorantes inopiam *suam*) neque lachrymare, neque plorare; exponens *his* æqualitatem hinc *existentem*, & quòd videbunt *eos*, qui illic *sunt* divites, nil præstantiores se-ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos enervatos-esse. POL. Dicito nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem *illa* quæ mandâsti ad cæteros. DIOG. Omittemus hos, quoniam tibi videtur. Tu autem deserto sermones a me *ad eos* quibus ante dixi.

DIALOGUS IX. *Pluto, seu contra Menippum.*

CROESUS. **N**ON ferre-possumus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato *eum amotum a nobis*, aut transmigrabimns nos in alium locum. PLUT. Quid  
 autem



Menippi, Amphilocho, & Trophonii. 9

autem grave vobis facit, cum-sit pariter mortuus? CROES. Postquam nos ploramus & gemimus, recordati eorum supra (*i. e. rerum terrestrium*) Midas quidem hicce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, & convitiatur, vocans nos mancipia & piacula. Nonnunquam autem & cantans obturbat ploratus nostros, & prorsus molestus est. PLUT, Quare dicunt hæc, ô Menippe? MEN. Vera dicunt, ô Pluto. Odi enim ipsos *quod*-sint degeneres & perditæ; quibus non satis erat malè vixisse, sed & mortui adhuc recordantur, ac tenaces-sunt terrestrium. Delector igitur eos angens. PLUT. At non oportet; contristantur enim, non parvis privati. MEN. Tûne etiam detiras, ô Pluto, qui-suffragaris horum gemitibus? PLUT. Nequaquam, sed non vellem vos dissidias movere. MEN. Et sanè, ô pessimi Lydorum, & Phrygum, & Assyriorum, ita cognoscite *de* me, quasi non cessaturo. Quocunque enim iveritis, *usque* sequar angens, & cantu-obstrepsens, & deridens. CROES. Annon hæc *sunt* contumelia? MEN. Non; sed illa erant contumelia, quæ vos egistis dignantes (*i. e. dignum censentes*) adorari, & præ-petulantia-illudentes viris liberis, & non omnino mortis memores: plorate ergo omnibus istis spoliati. CROES. Multis, ô Dii, & magnis possessionibus! MID. Quanto ego auro! SARD. Quantis ego deliciis! MEN. Euge! ita facite: vos quidem lugete: ego verò sapius connectens (*i. e. vobiscum concinens*) dictum illud, *Nosce te ipsum*, occentabo vobis: decet enim *me* occentantem talibus plorantibus.

DIALOGUS X. Menippi, Amphilocho, & Trophonii.

MEN. **N**escio quomodo vos, ô Trophoni & Amphiloche, cum-sitis mortui, honestati estis templis, & vates videmini, & vani mortales existimaverunt vos esse Deos. TROPH. Quomodo itaque *sumus* nos culpabiles, si illi præ stultitia opinantur talia de mortuis? MEN. At non opinarentur, nisi vos etiam viventes (*i. e. in vita*) portenta-ostentassetis talia, quasi futurorum præscii, & valentes prædicere consulenti-



bus. TROPH. Sciat sanè Amphilocheus hâcce, ô Menippe, quòd respondendum est ipsi pro se. Ego autem Heros sum, & vaticinor, si quis ad me descenderit.— Tu autem vidèris non omnino (*i. e. nunquam*) peregrinatus fuisse Lebadiaë; *alioqui* enim non diffideres tu hâcce *rebus*. MEN. Quid ais? Nisi enim adîissem Lebadiam, & indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es & tu, sicut nos, solâ differens imposturâ. — Sed, per vaticinandi artem, *oro*, Quid tandem est Heros? Ignoro enim. TROPH. *Est* quiddam ex homine & Deo compositum. MEN. Quod neque homo est, ut dicis, neque Deus; & utrumque simul est. Quò igitur illud tuum Dei dimidium nunc abiit? TROPH. Edit-  
oracula, ô Menippe, in Bœotia. MEN. Nescio, ô Trophoni, quid dicas: *at* perspicuè quidem video, quòd totus es mortuus.

## DIALOGUS XI. Mercurii &amp; Charontis.

MER. **S**upputemus, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est* enim melius & minoris negotiî de iis *nunc* statuere. MER. Attuli tibi, *ut* mandâras, anchoram quinque drachmarum. CHAR. Magni dicis pretiî. MER. Per Plutonem, emi eam quinque; & tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, & obolos duos. MER. Et acum emi pro velo—*pro illa* quinque ego obolos deposui. CHAR. Appone & hos. MER. Et ceram ad oblinendas navigii rimas, & clavos, & funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt *quæ* emi, nisi quid aliud effugit nos in computatione. Quando igitur dicis *te* hæc soluturum? CHAR. Nunc sanè impossibile *est*; si verò pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit mihi lucrari *aliquid* in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, orans  
pessima



peſſima quæque evenire mala, ut ex his fructum-capiam. CHAR. Non aliter eſt (*i. e. non aliter licet mihi ſolvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, deſcendunt; pax etenim eſt. MER. Ita melius, etiamſi debitum *hoc* prorogetur nobis a te. At verò nôſti, ô Charon, quales antiqui *illi* advenerunt, robuſti omnes, ſanguine pleni, & ſaucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem & crura præ luxuria; pallidi omnes, & degeneres, nec ſimiles illis *antiquis*. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturantibus*) inſidiantes, ut videntur, alii-aliiſ. CHAR. Nec mirum; hæ etenim ſunt prorſus expetibiles. MER. Ego ergo minimè videar peccare, acriter exigens debita a te.

## DIALOGUS XII. Plutonis &amp; Mercurii.

PLUT. **N**Ôſtine ſenem illum, illum dico prorſus ſenio-conſectum, divitem Eucratem, cui liberi quidem non ſunt, at quinquagies-mille qui-venantur *ejuſ* hæreditatem. MER. Etiam; dicis, *nempe*, Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos jam vixit, totidem alios, &, ſi poſſibile eſſet, adhuc plures: detrahe autem *huc* adulatores *ejuſ* Charinum juvenem, & Damonem, cæteroſque omnes ordine. MER. Tale *factum* videretur præpoſterum. PLUT. Nequaquam, ſed æquiſſimum. Quid enim paſſi (*i. e. quâ cauſâ moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant ſibi *ejuſ* opes? Quod verò eſt ſœdiſſimum omnium eſt *hoc*, quòd, ſecretò precatantes talia, colunt tamen *eum* in propatulo. —Et, eodem ægrotante, *quamvis* quidem quæ *intus* machinantur manifeſta ſunt omnibus, promittunt tamen ſe ſacrificaturos, ſi convaluerit; &, in ſumma, varia quædam eſt hominum adulatio. Eſto ille, propter hæc, immortalis; illi verò abeant-præ ipſo, fruſtra inbiantes *ejuſ* opibus. MER. Sic patientur ridicula, veteratores ut ſunt.—Et ille plerumque ſcitè admodum lætat eos, & ſperare-facit; &, in ſumma, ſemper moribundo



similis corroboratur multo magis-quàm juvenes. Illi verò, partiti jam inter se hæreditatem, *spe*-pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media *spe* *abrepti*, postquam-reliquerint divitias somnio-possessas, veniant jam *huc* mali malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

DIALOGUS XIII. Terpsionis & Plutonis.

TERPS. **H**Occine justum est, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta (*i. e. plus quàm nonagenarium*) adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem *ejus*, per omne tempus insidiabaris ei. TERPS. Nõne etenim oportuit *illum* senem, & non ampliùs valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers-leges, ô Terpsion; *nempe*, eum mori qui non ampliùs valet uti divitiis ad voluptatem. Parca verò, & Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam* de hujusmodi ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, senio-rem *mori* priorem, & post hunc quicumque ætate *esset* secundùm ipsum; *rem* verò nequaquam inverti, neque decrepiti-um sanè vivere, habentem tres tantùm dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem mucro *quo ad* nasum, lippitudinè verò *quo-ad* oculos; nil suave jam sentientem, & a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit hunc vivere*, pulcherrimos verò & robustissimos juvenes emori. Hoc enim est *quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non ullos frustra colerent. Nunc verò *obtinet* illud proverbii, *Plaustrum sæpe bovem effert*. PLUT. Hæc quidem, ô Terpsion, sunt multo



multo prudentius quàm tibi videtur. — Vos verò quid passi (*i. e. quâ causâ mori*) gaudetis *opibus* alienis, & *vosmet* senibus orbis in-adoptionem-inducitis, ferentes eosdem (*i. e. iis servientes?*) Debetis igitur risum (*i. e. estis deridendi*) ab iisdem defossi (*i. e. sepulti:*) quæ etiam res fit multis jucundissima. Nam quò-magis optatis vos *illos* mori, eò magis *suave est* omnibus mori vos ante illos. Novam enim quandam hanc artem excogitâstis, anus amantes ac senes, & præcipuè, si sint orbi: parentes verò *sunt* vobis inamabiles.—Quantum multi jam *ex* amatis, intelligentes astutiam vestram *in* amore, etsi fortè habeant liberos, fingunt *tamen* se eos odio habere, ut & ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius verò, & natura, ut justum est, potiuntur omnibus: illi verò, dolore confecti, dentibus strident. TERPS. Verà hæc dicis!—Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, & quandocunque introirem, subtus-gemiscens, & subcrocitans penetrare quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum quamprimum conscensurum feretrum, plurima *ei* miserim, ne æmuli me munificentia superarent. Et plerumque jacebam insomnis præ curis, enumerans, & disponens singula. Hæc igitur (*viz.*) vigiliæ & curæ, exstiterè mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, attulit *mibi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite! vivas diutissimè, ditescens simul, & deridens tales; neque tu prius moriaris, quàm præmiseris *huc* adulatorem omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum *esset*, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam & Phidon, & Melanthus, & omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo hæc—Vivas diutissimè, ô Thucrite!



## DIALOGUS XIV. Zenophantæ &amp; Callidemidæ.

ZEN. **T**U verò, ô Callidemide, quomodo mortuus-es? Nôsti etenim quòd ego, cum essem Dinix parasitus, suffocatus sum plus justo devorans; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò (*i. e. mea mors*) fuit inopinatum quiddam. Nam nôsti & tu forsân senem illum Ptæodorum. ZEN. Illúmne orbem, divitem illum, cumquo novi te plerumque versantem? CAL. Illum ipsum semper colebam, promittens *mibimet eum* moriturum, me hærede: postquam verò res protracta-est in longissimum, & senex ultra Tithonum (*i. e. Tithon annos*) vixerat, inveni compendiarium quandam viam ad hæreditatem. Mercatus enim venenum, persuasi pocillatori, *ut* simul atque Ptæodorus posceret *quid* bibendum (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, & daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum-est? Vidêris enim narraturus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad cœnam*, puer habens jam duo pocula parata, alterum quidem Ptæodoro, continens venenum, alterum verò mihi, *tum* errore-captus, nescio quomodo, dedit sanè venenum mihi, non-venenatum verò Ptæodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, supposititium pro illo cadaver.— Quid hoc? Ridésne, ô Zenophanta? Atqui non oportet irridere virum sodalem. ZEN. Cur non? Passus-es enim lepida (*i. e. lepidè*) ô Callidemide. Quid autem ad hæc dixit senex? CAL. Primò quidem perturbatus-est ad *r. m* improvisam. Deinde intelligens, opinor, quod factum est, risit & ipse *ea* quæ pocillator fecerat. ZEN. At non oportuit te divertisse in compendiarium illam viam. *Hæreditas* enim obveniret tibi tutiùs viâ-vulgari, etsi esset paulo tardior.



## DIALOGUS XV. Cnemonis &amp; Damnippi.

CNEM. **H**OC est illud proverbii, *Hinnulus devicit Leonem.* DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomacher? Invitus reliqui hæredem astu-elusus miser, prætermittens eos quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, & liberis-carentem, sub mortem (*i. e. imminente ejus morte*) & ille non illibenter admittebat officium meum. Tum visum est mihi hoc etiam inter alia esse astutum, nempe, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut & ille æmularetur, & idem faceret erga me. DAM. Quid igitur fecit ille? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subito mortuus-sum, testamento in-me illapso; & nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum cum esca. DAM. Non solum *hamum & escam*, sed & ipsum te piscatorem: ita-ut commentum struxeris contra teipsum. CNEM. Videor *ita fecisse*. Ploro igitur.

## DIALOGUS XVI. Charontis &amp; Mercurii.

CHAR. **A**Udite quomodo res vestrae sese habent, Parva est vobis, ut videtis, ac putrida navicula, & perfluit undique; &, si inclinaverit in alterutrum *latus*, subversa peribit. Vos verò tam-multi simul venitis, plurima quisque afferentes. Si igitur cum hisce conscenderitis, vereor ne postea pœnituerit-vos, & præcipue, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim vel sic navigium vos capiet.—Tibi verò, ô Mercuri, curæ erit neminem posthac recipere, qui nudus non fuerit, & abjecerit, ut dixi, suppellectilem. Stans verò ad scalam dignosce, & recipe eos, nudos conscendere cogens. MER. Bene dicis: atque ita faciemus.—Et quisnam



quisnam est hic primus? MEN. Menippus ego. At ecce, ô Mercuri, pera mea & baculum projecta-sunt in lacum; at tritum-pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optime, & primum occupato locum in excelsò juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cujus osculum erat (*i. e. æstimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, & labia *cum* ipsis osculis, & comam prolixam, & genarum ruborem, & cutem totam. Bene habet, succinctus es, jam conscende. Hic verò purpurâ & diademate *indutus*, truculentus hic! quis, *inquam*, es tu? LAMP. Lampichus *sum* ego, Geloorum tyrannus. MER. Quid ergo, ô Lampiche, ades tam-multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potiùs: quare exuito hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ô Lampiche, & jactantiam, & fastum; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. At-verò sine me habere diadema & chlamydem. MER. Nequaquam, sed deponere & hæc. LAMP. Esto. Quid præterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, & amentiam, & insolentiam, & iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus & carnosus? DAM. Damafias athleta. MER. Etiam; *idem esse* vidêris. Novi et. nim te, sæpe conspicatus in palæstris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquam nudum, ô bone, *utpote* circumdatum tam-multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantum pedem. Verum abjice & coronas hæscæ & præconia. DAM. Ecce tibi re-verâ nudus sum, ut vides, & par-pondere cæteris mortuis. MER. Ita melius *est*, te levem esse, quare jam ingredi. —Et tu, ô Crato, depositis divitiis, & molitie, & luxu insuper, nec portato vestimenta sepulchralia, neque dignitates majorum. Relinquere verò & genus, & gloriam, & si quando civitas præconio promulgavit te nimirum beneficum, & statuarum inscriptiones;



tiones; neque prædicato, quòd *cives* congefsero tibi magnum sepulchrum: nam & hæc in-memoriâ-revocata-gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò armatus quid *tibi* vis? Aut quid portas trophæum hoc? CRAT. Quia vici, ô Mercuri, & præclaras-res-gessi, & civitas me honestavit. MER. Relinque trophæum in terra; pax enim *est* apud inferos, & nihil opus-erit armis.— Quisnam vero est hic ex habitu *ipso* gravis, & fastuose-se-gerens; hic sublati superciliis, hic in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus quispiam, ô Mercuri, *ut præ se fert*; sed potius (*i. e. reverâ*) præstigiator, & prodigiorum fîctione refertus: quapropter denudato & hunc, videbis enim multa & ridicula sub veste occulta. MER. Depone tu primò habitum; deinde hæc omnia.—O Jupiter; quantam portat jactantiam, quantam verò inscitiam, & contentionem, & inanem-gloriam, & quæstiones dubias, & ratiocinîa spinosa, & cogitationes perplexas? Sed & vanum laborem valde multum, & deliramenti non parum, & nugas, & minutiarum disquisitionem: *imo*, per Jovem, & aurum hoc, & voluptuosum-affectum, & impudentiam, & iracundiam, & delicias, & molliem: non enim *hæc* me latent, etsi ea studiosè occultes. Depone autem & mendacia, & jactantiam, & opinionem, te esse aliis meliorem. Quòd, si habens hæc omnia conscendas, quæquinquaginta-remorum-navis te ceperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque & hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicis; depone & hanc. PHIL. Et quisnam erit tonsor? MER. Menippus hic, acceptâ naupegorum securi, abscindet eam, scalâ usus *pro* epicopo, *i. e. trunci vice*. MEN. Nequaquam, ô Mercuri, sed da mihi ferram, hoc enim *erit* magis ridiculum. MER. Sufficit securis. Euge! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum fœtorem. MEN. Vín' paululum auferam & de superciliis? MER. Maximè. Sustulit enim hæc super frontem, efferens seipsum, nescio quam ob rem. Quid hoc? Etiam lachrymaris, ô sceleste, & ad mortem expavescis?



expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimé utilem ei in vita. PHIL. Depone ergo & tu, ô Menippe, libertatem, & loquendi-simplicitatem, & alacritatem, & magnanimitatem, et risum. *Tûne solus aliorum rides?* MER. Nequaquam: sed retine hæc, levia cum sint, & valde portatu facilia, & ad navigationem utilia.—Et tu, ô rhetor, depone tantam verborum circuitionem perpetuam, & antitheses, & adæquationes, & periodos, & barbarismos, & alia verborum pondera. RHET. Esto; ecce, depono. MER. Bene *res* habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor, clavum. Bene patiamur, *i. e. prosperè navigemus*.—Quid ploratis, ô vani? Et præcipue, tu philosophe, qui nuper spoliatus-es barba? PHIL. Quia, ô Mercuri, putabam animam esse immortalem. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quænam? MEN. Quod non-ampliùs cœnas opiparas cœnabit, neque noctu exiens clam omnes, & caput pallio circumvolvens, lustrabit prostibula in orbem (*i. e. undique*) & manè decipiens juvenes *non* accipiet pecuniam propter philosophiam. Hæc illi dolent. PHIL. Tu verò, ô Menippe, nōne gravaris quod sis mortuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante?—Sed inter sermones *nostros*, nōne clamor aliquis auditur, quasi quorundam a terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, & uxor ejus undique-premitur a mulieribus, & pueruli *ejus* nuper-nati, & illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasiæ mater ejulans inceptat unâ cum mulieribus lamentationem in Damasiam—Nemo verò, ô Menippe, te deflet; solus enim jaces in tranquillo. MEN. Nequaquam *ita res habet*; sed paulò post audies canes luctuosissimè ululantes propter me, & corvos alis plangentes, cum convenientes me sepelient.

MER.



MER. Fortis es, ô Menippe.—Sed, quum nos jam transfretavimus, vos quidem procedentes rectâ illâ viâ, abite ad tribunal. Ego verò & portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.—Progrediamur & nos—Quare etiamnum cunctamini? Necessè erit vos judicari, & dicunt pœnas esse graves, nempe, rotas, & vultures, & saxa. Vita verò cujusque manifestabitur.

## DIALOGUS XVII. Cratetis &amp; Diogenis.

CRAT. **N**Ostîn', ô Diogenes, Mœrichum illum divitem, illum prorsus divitem, illum e Corintho; illum possidentem multas naves onerarias, cujus consobrinus Aristetas, & ipse opulentus, solebat dictitare Homericum illud, *Aut tolle me, aut ego te?* DIOG. Cujus rei causâ, ô Crates, colebant se-mutuo? CRAT. Hæreditatis causâ uterque, quum-essent coævi. Et in lucem proferebant testamenta; Mœrichus quidem relinquens Aristetam dominum suorum omnium, si ipse prius-moreretur; Aristetas verò Mœrichum, si *idem Aristetas* prior abiret. Hæc sanè scripta fuerant. Illi verò colebant se-mutuo, superantes alter alterum adulatione. Et vates conjectantes futurum, sive ab astris, sive a somniis, ut Chaldæorum filii; nec solum illi, sed & Pythius ipse concedebat victoriam nunc quidem Aristetæ, nunc verò Mœricho; & lances inclinabant modò quidem in hunc, modò verò in illum. DIOG. Quisnam igitur, ô Crates, fuit eventus? *Est enim auditu dignum.* CRAT. Mortui sunt ambo eodem die; hæreditates verò redierunt ad Eunomium & Thrasiclem, ambos *illorum* cognatos, nec unquam a-vatibus-prædictantes hæc ita fore. *Illi enim (Mœrichus scil. & Aristetas)* navigantes a Sicyone in Cirrham, & lapigi obliquo occurrentes circa medium cursum subversi sunt. DIOG. Bene fecerunt (*i. e. hoc meritò evenit*). Nos verò, cum eramus in vita, cogitabamus nil tale alterde-altero: neque ego unquam optabam Antisthenem mori, ut hæres-potirer baculo ejus (habuit autem omnino validum, quoniam-fecerat *idem* ex oleastro) nec tu, opinor, ô Crates, cupiebas mei mortui hæres-potiri possessionibus



20 *Alexandri, Annibalis, Minois, & Scipionis.*

possessionibus, *scil.* dolioque, & perâ continente duas lupinorum chœnices. CRAT. Nil etenim mihi hîsce opus-fuit: sed neque tibi, ô Digones. Nam & tu hæres-potitus-es *iis rebus* Antisthenis, quibus opus-erat, & ego tuis, multo majoribus & splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam, veritatem, loquendi-simplicitatem, libertatem. DIOG. Memini, per Jovem, *me* successorem accepisse has divitias ab Antisthene, & reliquisse tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, & nemo colebat nos, expectans *se* hæredem-fore: omnes verò spectabant ad aurum. DIOG. Nec-injuriam negligebant *opes nostras*; non enim habebant ubi reciperent talia a nobis perfluentes præ luxuria, tanquam putria marsupia. Quare, si quando aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, & perfluebat, fundo continere non valente; quale quiddam hæc Danaï virgines patiuntur, infundentes *aquam* in dolium perforatum. Servabant verò *illi* aurum dentibus, & unguibus, & omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò *huc* venient ferentes obolum *duntaxat*, & hunc, usque ad portitorem *solummodo*.

DIALOGUS XVIII. *Alexandri, Annibalis, Minois, & Scipionis.*

ALEX. **O**Portet me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quinam verò estis? ALEX. Hic quidem *est* Annibal Carthaginienſis; ego verò Alexander, *filius* Philippi. MIN. Per Jovem, præclari ambo; sed & de quo *est* vobis contentio? ALEX. De præstantia. Hic enim ait *se* fuisse meliorem me ducem. At dico ego, quod & nôrunt omnes, *me* rebus bellicis præstare non solum huic, sed prope omnibus ante me *ducibus*. MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus dicito. ANN. O Minos, adjutus sum *quo-ad* hoc unum (*i. e. profeci hac una in re*) quod hîc Græcam etiam



etiam linguam didici; ita ut hîcce ne hac quidem parte ferat plus quam-ego, *i. e. superet*.—Dico verò, hos præcipuè dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum*, induti imperio per se (*i. e. propriâ virtute*) & digni habiti magistratu. Ego itaque, cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens habitus-sum-dignus maximis *honoribus*, *utpote* judicatus *omnium* præstantissimus. Et cepi Celtiberos, & detici Galatas Hesperios. Et, cum-transissem montes ingentes, percurri omnia *loca* circa Eridanum; & subversas reddidi tot urbes, & campestrem Italiam subjugavi, & veni usque ad suburbia præcellentis urbis *Romæ*; & tot occidi uno die, ut metirer annulos eorum modiis, & pontibus insternerem flumina *ex* cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meæ* somnia narrans; sed confessus *me* esse hominem, & æquiparatus ducibus prudentissimis, & confligens cum militibus pugnacissimis: non, *ut ille*, Medos debellans, & Armenios, aufugientes, priusquam aliquis sequeretur, & statim victoriam tradentes audenti *eam petere*. Alexander verò, accepto paterno imperio, *id* auxit, & latè extendit, *hoc autem præstitit*, usus fortunæ impetu. Postquam igitur vicit, & superavit miserum illum Darium Iſſique & Arbelis, *tunc* abcedens a patriis *moribus* adorari postulavit, & mutato-vivendi more transtulit se *ad* Medorum vivendi rationem: & cæde-sædavit amicos in conviviiis, & corripuit *eos* ad mortem. Ego verò ex æquo imperavi patriæ, &, quum *illa* revocabat, hostibus magnâ expeditione navigantibus contra Libyam, statim parui, & exhibui *me ut* privatum. Et damnatus tuli *eam æquo-animo*. Et præstiti hæc, cum-essem barbarus, & Græcæ disciplinæ ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Aristotele sophista, *utpote*, usus solâ bonâ naturâ.—Hæc sunt *ea*, in- quibus dico ego *me* esse præstantiorem Alexandro. Si verò hic est ornatior, quod vincitumerat caput diademate (forsan quidem & hæc honesta sunt Macedonibus) non tamen propter hoc debet videri melior generoso, & imperatorio viro, qui usus-est inge-



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nio magis quàm fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum *habiturum*. Tu verò, ô Alexander, quid dicis ad hæc? ALEX. Oporteret quidem, ô Minos, nil *dicere* contra virum adeò strenuum: nam vel fama sufficit *ad* te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Adverte tamen, an paululum superaverim, qui, cum-esset adhuc adolescens, *res-gerendas* aggressus & cohibui (*i. e. pacavi*) turbatum regnum, & ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem *Græciæ civitatibus*, non dignum-putavi *me*, protegentem imperium Macedonum, contentum-esse imperare *iis tantum regionibus* quotquot pater *meus* reliquerat; sed, animo occupans totum orbem, & grave putans, ni subjugarem omnia, invasi Asiam paucos ducens, & vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, & Phrygiâ, &, in summa, subactis *quæcunque erant* ante pedes (*i. e. obvia*) veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quàm multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis (*i. e. utcunque factis*) transfretâsse. Et gessi has *res* ipse primus-periclitans, & decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis *gesta*, veni porro usque-ad Indos, & feci Oceanum terminum imperii, & elephantes eorum cepi, & Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri prælio. Et benefeci amicis, & ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò, mortuus-sum ego rex; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum & crudelissimum *obire*. Omitto verò dicere quomodo superavit Italos; quòd non viribus, sed malitiâ, & perfidiâ, & dolis. *Præstitit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse *eorum* quæ egit Capuæ, versans cum meretricibus,



tribus, & admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potius invaderem, quid magni prætistissem, captâ Italiâ sine sanguine, & subjugatâ Libyâ, & *regionibus* iis usque-ad Gades? Sed illa jam formidantia, & contentia me dominum, non visa-sunt mihi bello-digna. Dixi.—Tu verò, ô Minos, judica. Nam vel hæc e multis sufficiunt. SCIP. Ne *judices*, nisi prius audiveris & me. MIN. Quis verò es *tu*, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? SCIP. Scipio *sum* Italus imperator, qui cepi Carthaginem, & Afros subegi magnis præliis. MIN. Quid igitur dicis & tu? SCIP. Inferiorem quidem *me* esse Alexandro, præstantiorem verò Annibale; qui persecutus-sum eundem victum & turpiter fugere-coactum. Quomodo ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem iudicator primus; tu verò post illum; deinde tertius Annibal, si videtur; nec ipse contemnendus.

## DIALOGUS XIX. Diogenis &amp; Alexandri.

DIOG. QUID hoc, ô Alexander? Tûne etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, *ita rem esse*: non verò mirum, si, homo cum-essem, mortuus sum. DIOG. Ammon ergo mentitus-est, dicens te esse ipsius filium; tu verò *oras* filius Philippi. ALEX. Philippi procul-dubio. Non enim mortuus-fuissem, si essem Aminonis. DIOG. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe*, Draconem habuisse-consuetudinem *cum* ea, & visum-fuisse in *ejus* lecto: deinde te eo-modo natum-fuisse: Philippum verò fuisse-deceptum, opinantem *se* esse patrem tuum. ALEX. Audi vi hæc & ipse, sicut tu. Nunc autem video, quòd neque mater, neque vates Ammonii dixere quid sanum, (*i. e. verum.*) DIOG. At, ô Alexander, mendacium eorum fuit non inutile tibi ad *res gerendas*. Multi enim, existimantes



te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? ALEX. Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solum, quod moriens dedi annulum Perdiccæ. Sed quid rides, ô Diogenes? DIOG. Quid aliud quam recorderar *ea* quæ Græci faciebant, adulantes tibi nuper adepto imperium, & eligentes *te* defensorem (*i. e. patronum*) & imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, & extruentes templa, & sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? ALEX. Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morâ sunt ei*) *se* me in Ægyptum abductum ibi sepulturum, ut unus fiam ex Ægyptiis Diis. DIOG. Nónne risero, ô Alexander, videns te etiamnum apud inferos delirantem, & sperantem fieri Annubim, vel Osirim? Sed ne speres hæc, ô divinissime: non enim fas est quemquam eorum, *qui* semel transnavigârunt paludem, & pervenerunt intra ostium *orci*, reverti *in vitam*. Non enim est negligens Æacus, nec contemnendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos fælicitatem relinquens *huc* venisti; *nempe*, corporis custodes, & satellites, & satrapas, & tantum auri, & gentes adorantes, & Babylonem, & Bactra, & magnas belluas, & honorem, & gloriam, & insignem esse agitantem *currum*, vinctum caput vittâ candidâ, & purpurâ substrictum. Nónne hæc subeuntia memoriam contristant te? Quid lachrymaris, ô vane? Nónne sapiens ille Aristoteles docuit te hoc, *scil.* non firma putare ea quæ *sunt* a fortuna. ALEX. Illéne sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quæ verò *ad me* scripserit; ut vero abusus fuerit ambitione mea erga eruditionem, assentans, & laudans, nunc quidem propter formam, quasi esset & hæc pars *aliqua* BONI; nunc verò propter res gestas & divitias. Putabat etenim rursus & has esse bonas, ut & ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, & artifex!



fex ! At verò hunc fructum-percepi ex ejus sapientia, *scil.* discrucari *propter illa* quæ paulò ante enumerâsti, ut propter maxima bona. DIOG. Sed nòstin' quid facies ? Suggeram enim tibi remedium doloris. Quando helleborus non hîc nascitur, tu tamen saltem, ore inhiançe hauriens aquam Lethes, bibe, & rursus bibe, & sapius ; ita enim defines discrucari de bonis Aristotelicis : video enim & Clitum illum, & Callisthenem, & alios multos irruentes in te, ut discerpant, & ulciscantur te *ob ea* quæ perpetrâsti *in ipsos*. Quare ito tu aliâ hâc *viâ*, & bibe sapius, ut dixi.

DIALOGUS XX. *Alexandri & Philippi.*

PHIL. **N**ON potes quidem, ô Alexander, nunc inficiari *te esse* meum filium : non enim mortuus-fuisses, Ammonis si esses. ALEX. Nec ignorabam ipse, ô pater, quòd eram filius Philippi *filii* Amyntæ ; sed accepi vaticinium, utpote existimans *idem* esse utile ad res *gerendas*. PHIL. Quid ais ? Utilène tibi videbatur præbere *se fallendum* a vatibus ? ALEX. Non hoc *volui*, sed barbari, *inquam*, perculsi-stupebant me, & nemo jam obstabat, quòd-opinarentur *se cum* Deo pugnare ; quapropter facilius superavi eos. PHIL. Quosnam pugnâ-dignos viros vicisti tu, qui semper conflixisti *cum* timidis, prætententibus arculos, & parmulas, & gerras salignas ? Superare Græcos, Bæotios, *nempe*, & Phocenses, & Athenienses, erat opus *præclarum*. Præterea subigere Arcadium armaturam gravem, & equitatum Theſſalum, & jaculatores Eleorum, & parmularios Mantineorum ; aut Thracas, aut Illyrios, aut etiam Pæonas ; hæc, *inquam*, magna fuere. Nõne verò nòsti, quomodo *vel* decem millia *hominum* ascendentes ante te cum *duce* Clearcho superârunt Medos, & Persas, & Chaldæos, & homines illos auro ornatos, mollesque ; neque illos sustinentes venire ad manus (*i. e. configere*) sed fugientes priusquam sagitta *ad eos* pertingeret. ALEX. At Scythæ, ô pater, & Indorum elephantes *fuere* opus quoddam non contemnendum. Et simul devici eos, non ipsos dividendo, neque *per* prodiones victorias emendo. Nec



pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid vincendi gratiâ. Et, *quo-ad* Græcos, recepi quidem quosdam *ex iis* sine sanguine. Forſan verò audiſti quomodo ultus-ſum Thebanos. PHIL. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum haſtâ tranſoſſum interfeciſti, quòd auſus-eſſet laudibus-extollere me præ tuis rebus geſtis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induiſti, & tiaram rectam impoſuiſti, & a Macedonibus liberis viris adorari poſtulâſti. Et, quod *eſt* omnium maxime-ridiculum, imitatus es *mores* ſubactorum. Omitto enim dicere quam-multa alia patrâſti, includens viros eruditos *cum* leonibus, & celebrans tales (*i. e. tam fædas*) nuptias, & deperiens Hephæſtionem. Cum-audirem *hæc*, laudavi unum *ſolummodo*, nempe, quòd abſtinuiſti ab uxore Darii pulchrâ exiſtente, & curam-adhibuiſti matris & filiarum ejus. Hæc etenim ſunt regia. ALEX. Nõne verò laudas, ô pater, *meam* periculorum appetentiam, & *me* primum deſiliſſe intra mœnia apud Oxydracas, & accepiſſe tot vulnera? PHIL. Non laudo hoc, ô Alexander; haud quia non puto eſſe decorum, *vel* regem aliquando etiam vulnerari, & perichitantem præire exercitum; ſed quòd tale *facinus* minimè tibi profuit. Creditus enim eſſe Deus, ſi-quando vulnerareris, & *homines* viderent te in-morem-oneris exportatum e prælio, ſanguine manantem, & gementem propter vulnus; hæc, *inquam*, eſſent ludibrio ſpectantibus, & Ammon argueretur præſtigiator, & mendax-vates, prophetæque *ejus* adulatores. Aut (*ſi hanc rem hoc modo conſideres*) quis non rideret, videns Jovis filium animo-deſicientem & medicorum ope eſſe indigentem? Nunc etenim, cum jam mortuus ſis, nonne putas multos eſſe qui carpant prætextum iſtum, cum-videant cadaver Dei porrectum jacens, putreſcens jam & tumefactum in morem corporum omnium? Ali-térque *conſiderando*, ô Alexander, etiam utile illud, ut vocâſti, *nempe, te*, per hoc (*i. e. fictionem*) facile vincere; *illud, inquam*, ipſum abſtulit tibi multum gloriæ rerum bene-geſtarum. Quòdque enim *tuum memorabile facinus* videbatur minutius, a Deo fieri viſum. ALEX. Non hæc putant homines de me, ſed ſtatuunt



me æmulum Herculi & Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. PHIL. Vidèn', ut hæc dicas, quasi Ammonis filius? qui comparas te ipsum Herculi & Baccho; & non erubescis, ô Alexander, nec dedisces arrogantiam, & nosces teipsum, & sapias jam mortuus.

## DIALOGUS XXI. Achillis &amp; Antilochi.

ANT. **Q**ualia, ô Achilles, nuper dicta sunt a te Ulyssi de morte? Quam ignava, & indigna ambobus *tuis* præceptoribus, Chirone & Phœnice? Auscultabam enim, cum diceres, *te* velle colonum mercede-servire apud aliquem *e* pauperibus, cui multus non suppetat victus, potius quàm mortuis omnibus imperare. Hæc dicere deceret quidem forsan Phrygem aliquem abjectum, timidum, & ultra pulchrè *se* habens (*i. e. præter honestum*) vitæ amantem. Magnum verò est dedecus, & contrarietas rebus a-te gestis in vita, *te* filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adeò de sese: qui, cum-liceret longævum ingloriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc imperitus eorum *quæ* hîc sunt, & ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infœlicem illam gloriolam vitæ. Nunc verò intelligo tandem, quàm quidem inutilis illa *sit*. Et, etiamsi superi *homines* quàm maximè decantabunt *gesta mea*, æqualis tamen honos *est* apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, & differentes alii-ab aliis *in re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò *est* hîc æqualitas, & mortuus similis *est* mortuo, sive ignavus fuerit, sive strenuus. Hæc discruciant me; atque *ideo* gravor, quòd non mercede-servio vivens, (*i. e. in vita.*)

ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturæ, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, & non discrucari statutis. Et præterea, vidēsne quot sociorum *tuorum* sumus



sumus hîc circa te? Paulo post verò & Ulysses intotum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidên' Herculem, & Meleagrum, aliosquè admirabiles viros, qui, non opinor, acciperent redditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus & victu-egentibus viris? ACHIL. Consilium quidem *tuum est* amicum. Memoria verò eorum *quæ aguntur* in vita, nescio quomodo, discruciat me & quemque, opinor, vestrûm. Si verò non confitemini, estis hoc pejores, per silentium (*i. e. secretò*) patientes idem *quod ego*. ANT. Non; sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, & ferre, & tolerare, ne optantes talia *nos* etiam debeamus risum (*i. e. derideamur & nos*) sicut tu.

## DIALOGUS XXII. Menippi &amp; Tantalii.

MEN. QUID fies, ô Tantale, aut cur, stans ad lacum, teipsum deploras? TANT. Quia, ô Menippe, enectus-sum siti. MEN. Adeône piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manu. TANT. Nullum *esset* commodum, si incumberem; aqua enim fugit, postquam senserit me appropinquantem. Si verò aliquando etiam hauriam, & admoveam *eam* ori, non præoccupo madefaciens (*i. e. non prius, sive sat citò madefacio*) summum labrum, & *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccam. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire & sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. MEN. Sed hoc ita *esse* credamus, quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit (*i. e. eveniet?*) Num metuis ne moriaris inopiâ potûs? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Rectè sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me*, nil indigentem, cupidum



dum-*tamen*-esse bibendi. MEN. Deliras, ô Tantale; &, per Jovem, vidêris re verâ indigere potu, *nempe*, mero (*i. e. immixto*) helleboro, qui pateris *quiddam* diversum *ab* iis qui a canibus rabiosis morfi-sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis-animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; *est* enim impossibile; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

## DIALOGUS XXIII. Menippi &amp; Æaci.

MEN. **E**Xpone mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per-capita-cognoscenda *sunt*. Hic quidem, quòd Cerberus est, nòsti? & adveniens jam vidisti portitorem hunc, qui trajecit te, & lacum, & Pyriphlegethontem. MEN. Novi hæc, & te, quòd januam custodis. Vidi etiam regem, & Furias. Ostende verò mihi homines antiquos, & præcipuè, eorum illustres. ÆAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum*. Postea Ulysses, deinde Ajax, & Diomedes, & Græcorum optimates. MEN. Papæ, Homere! Quælia tibi rñapsodiarum capita projecta-sunt humi, incognita, & informia, cinis omnia, & meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic? ÆAC. Cyrus est. Hic verò Cræsus; hic ultra eum Sardanapalus; hic ultra hos Midas; ille verò Xerxes. MEN. Téne igitur, ô sceleste, exhorruit Græcia pontejungentem Hellespontum, affectantem verò navigare per montes?—Qualis verò est & Cræsus! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabor tamen eum, cum-sit-omnino semi-fœmina. ÆAC. Visne verò ostendam tibi & philosophos? MEN. Ita, per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; & tu quoque, ô Menippe. MEN. Annon



non adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. *Habet*, ô bone, fabas; ita-ut hoc non sit tibi edule. PYTH. Da modò; alia sunt apud mortuos dogmata. *Fam* enim didici, quòd fabæ & testiculi parentum, hîc saltem, nil sint simile, sive, non sint idem. ÆAC. Hic autem est Solon filius Execestidis, & ille Thales; & juxta ipsos Pittacus, & cæteri sapientes. Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum læti sunt, & alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis? ÆAC. Empedocles, ô Menippe, qui ab Ætna adest semiuultus. MEN. Quid passus (i. e. quâ causâ motus) ô æripes optime, iniecisti teipsum in crateras? EMP. Insania quædam, ô Menippe, adegit me. MEN. Non, per Jovem, sed vanâ gloria, & fastus, & gravedo plurima (i. e. stultitia :) Hæc, inquam, combusserunt te cum ipsis crepidis tuis; indignum, ut-eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus.—Ubinam verò, ô Æace, est Socrates? ÆAC. Ille nugatur plerumque cum Nestore & Palamede. MEN. Vellem tamen videre ipsum, si hic sit alicubi. ÆAC. Vidên' calvum illum? MEN. Sunt omnes calvi; ita-ut hoc esset-omnium nota. ÆAC. Simum illum dico. MEN. Est & hoc idem: sunt enim omnes simi. SOCR. Méne quæris, ô Menippe? MEN. Maximè, ô Socrates. SOCR. Quomodo res se habent Athenis? MEN. Multi juniorum profitentur philosophari: & certè plurimi eorum sunt summi philosophi, si quis spectet ipsos tantùm habitus, & incessus-eorum. Quo-ad cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, & Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me? MEN. O Socrates, beatus es homo quoad talia (i. e. famâ beatus es.) Omnes itaque existimant fuisse te admirabilem virum, & novisse hæc omnia (oportet enim, opinor, verum dicere) nil interim scientem. SOCR. Dixi & ipse hæc iis; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te? SOCR. Charmides, ô Menippe, & Phædrus, & ille



& ille Cliniae filius. MEN. Euge, ô Socrates, quoniam hic etiam exerces artem tuam, & pulchros non despicias. SOCR. Quid enim aliud suavius agerem? — Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Cræsum & Sardanapalum prope ipsos habitaturus; videor enim *mibi* non paululum risurus audiens *illos* plorantes. ÆAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Hæc etenim, ô Æace, sufficiunt.

## DIALOGUS XXIV. Menippi &amp; Cerberi.

MEN. **O** Cerbere (sum enim tibi cognatus, cum-sim & ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos? Par *est* enim te Deum non solum latrare, sed etiam humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, & non omnino mortem formidare visus, & volens indicare hoc stantibus extra ostium. Postquam verò inclinavit intra hiatum, & vidit caliginem, & ego cicutâ mordens ipsum jam cunctantem pede detraxi, *tum* ejulabat, ut *solent* infantes, & deplorabat liberos suos, & fiebat omnigenus (*i. e. versabat se in omnes partes*) MEN. Homo igitur sophista fuit, & non verè rem contemnebat? CERB. Non *verè*; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: & *hoc*, ut spectatores *eum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces & fortes usque ad *orci* fauces; quæ verò *sunt* intus certissimum *sunt* indicium, *an sint verè fortes* MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (*i. e. magnanimitè*;) & Diogenes ante te; quia intrastis non coacti, nec protrusi, sed spontanei, ridentes, & renunciantes omnibus PLORARE.

## DIALOGUS XXV. Charontis &amp; Menippi.

CHAR. **R** Edde portoria, ô scelestè. MEN. Vociferare, ô Charon, si hoc *est* tibi jucundius.  
CHAR.



CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an *sit* etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonium, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc* baculo feriens, frangam tibi caput. CHAR. *Tunc* igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. Per Jovem, *multum* lucrarer, si, *præter alios labores meos*, futurus-sum etiam solvere *portoria* pro mortuis. CHAR. Non abistam a te. MEN. *Igitur*, subducto navigio, permaneto *hic*, hujus rei (*i. e. me retinendi*) gratiâ.—Sed quomodo accipias quod non habeo? CHAR. Tu verò nōne nōsti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuūne *me*, propter hoc, non mori? CHAR. Solusne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone; exhausti enim *sentinam*, & remum arripui, & unus *e* cæteris vectoribus non flebam. CHAR. Nil hæc *sunt* ad portoria. Oportet te obolum reddere; non enim fas *est* aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas accipiam ab Æaco. MEN. Ne ergo turbas-cieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, & Hecates cœnam. CHAR. Undè, ô Mercuri, adduxisti nobis canem hunc? Quælia verò loquebatur etiam in trajectu, vectores omnes deridens, & vellicans, & unus cantillans, plorantibus illis? MER. An ignoras, ô Charon, qualem transvexisti virum? omnino liberum, & cui nil est curæ. Hic est Menippus *ille*. CHAR. Atqui si unquam te cepero—MEN. Si ceperis, ô bone—bis vero non capies.

## DIALOGUS XXVI. Diogenis &amp; Mausoli.

DIOG **Q**UA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) & dignaris præponi nobis omnibus? MAUS. Vel propter regnum, ô Sinopenfis; qui quidem rex-fui totius Cariæ, imperavi  
vero



verò Lydis etiam quibusdam, & inſulas quasdam ſubegi, & progreſſus ſum uſque-ad Miletum, ſubverſis plerisque Ioniz *partibus*. Et pulcher eram, & amplus, & in bellis validus. Hoc verò *eſt* maximum, quòd in Halicarnaffo habeo monumentum perquam magnum *in me* impoſitum, quantum non alius mortuus, & neque aded elaboratum ad pulchritudinem, equis & viris ad abſolutiſſimam *formam* expreſſis *e* marmore pulcherrimo; quale ne vel templum aliquis facilè inveniat. Nõne tibi videor jure magna-cogitare, *ſive efferri*, propter hæc? DIOG. Propter regnum, ais, & pulchritudinem, & ſepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ò pulcher Mauſole, neque vires illæ ampliùs tibi adſunt, neque forma. Si itaque eligere-mus aliquem venuſtatis *noſtræ* arbitrum, non poſſum dicere, quare tua calvaria præferatur meæ. Ambæ enim *sunt* calvæ, & nudæ, & pariter dentes oſtendimus, & orbatifumms oculis, & ſimi-facti naribus. Fortaſſe quidem ſepulchrum illud, & ſumptuoſa illa ſaxa poſſint-eſſe-*uſui* Halicarnaffeis ad oſtentandum, & glorioſè-jactandum apud hoſpites, *nempe, cum oſtendant*, quam magnificum ſit ipsis ædificium: non video autem, ò bone, quid tu ex-eo fruaris, niſi hoc dicas, quòd preſſus ſub tantis ſaxis fers-onus magis (*i. e. majus*) *quam* nos. MAUS. *Fuerintne* ergo illa omnia ſtolida (*i. e. inania*) mihi, & erintne Diogenes honore par Mauſolo? DIOG. Non par, ò nobiliſſime; Mauſolus enim plorabit recordatus terreſtria, in quibus exiſtimabat *ſe* eſſe beatum. Diogenes verò deridebit eum. Et alter quidem, *ſcil. Mauſolus*, memorabit ſepulchrum ſuum extructum ab Artemiſia uxore & ſore ſua: Diogenes verò non novit quidem, an habeat quod corporis ſepulchrum, neque enim cura-erat ipſi hujus. At, ò Carum abjectiſſime, functus vitâ viri reliquit *apud* præſtantiſſimos famam de ſe excelsiorem, & in firmiori loco (*i. e. fundamento*) extructam quam tuum *illud* monumentum.

## DIALOGUS XXVII. Nirei, Therſitæ, &amp; Menippi.

NIR. **E**N ſanè, Menippus hic dijudicabit, uter *noſ-tram* eſt formoſior. Dic, ò Menippe, nõn-  
T ne



ne videor tibi pulchrior? MEN. Quinam verò estis? Oportet enim, opinor, hoc prius scire. NIR. Nireus & Therſites. MEN. Uter igitur Nireus, & uter Therſites? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quòd sum tibi similis, & non tantum differs, quantum cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego ille capite-acuto, & glabro, apparui *jam* judici nil deterior *te*. Tempus verò *est* tibi, ô Menippe, *dicere*, utrum existimes formosiores. NIR. Me *sanè* filium Aglaia & Charopis, *qui veni pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nostra* similia sunt; calvaria verò *tua* dignosci-potest hoc solummodo a Therſitæ calvariâ, quod *tua est* fragilis; habes enim molliculam eam, & neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò *æstim*o quæ video, & nunc possides: qui autem tunc *vivebant* nōrunt illa, *quæ tu nunc jactas*. NIR. Nōne ergo ego, ô Menippe, sum hîc formosior. MEN. Neque *es* tu, neque alius formosus. *Æqualitas enim est* apud inferos, & pares *sunt* omnes. THERS. Vel hoc quidem mihi sufficit.

## DIALOGUS XXVIII. Menippi &amp; Chironis.

MEN. **A** Udivi, ô Chiron, quòd, cum-esses Deus, cupiebas *tamen* obire. CHIR. Audisti hæc vera, ô Menippe. Et mortuus-sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? CHIR. Dicam *id* apud te, quum-sis non imprudens. Non erat amplius *mibi* jucundum immortalitate frui. MEN. Nōne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim ducō JUCUNDUM illud, *ut vocatur*, esse varium quiddam, & non simplex. Ego verò vivens perpetuò, & fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, & omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo iis. JUCUNDUM enim prorsus



prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea quæ apud inferos sunt, ex quo, tuis prælatis, huc venisti? CHIR. Non insuaviter, ô Menippe; æqualitas enim est prorsus popularis, & res habet nil differentiæ, esse in luce, vel in tenebris. Et præterea, nec sitire necesse est, ut apud superos, neque esurire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, & oratio tua redeat eodẽm. CHIR. Quomodo hoc dicis? MEN. Dico hoc, quia, si perpetua similitudo & identitas rerum in vita fiebant tibi causa-fastidii, similia etiam hîc existentia, similiter fient causa-fastidii, & oportebit te quærere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, est impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod ego opinor, & alii dicunt; nempe, oportere-prudentem acquiescere, & contentum esse præsentibus, & putare nil eorum intolerabile.

DIALOGUS XXIX. Diogenis, Antisthenis, & Cratetis.

DIOG. OTIUM nunc agimus, Antisthenes & Crates: quare cur non obambulatori abimus rectâ versus orci-descensum, visuri descendentes, quales, nempe, sunt, & quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut dimittantur, supplicantes; quosdam autem ægrè descendentes, & Mercurio eos in cervicem impellente, reluctantes tamen, & supinos contra nitentes, nulla necessitate, (i. e. frustra.) CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidêris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem & alii plurimi nobiscum; inter eos verò illustres quidam, nempe, & Ismenodorus dives ille nostrâs, & Arfaces præfectus Mediæ, & Orcetes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum-proficisceretur, opinor, Eleusinem) & gemebat,



36 *Diogenis, Antisthenis, & Cratetis.*

mebat, & habuit vulnus in manibus, & inclamabat liberos nuper natos quos reliquerat, & incusabat se audaciæ, qui, transiens Cithæronem, & iter-faciens-per loca circa Eleutheras bellis vastata, adduxerat *tamen* duos tantum famulos; idque, cum haberet secum quinque phialas aureas, & cymbia quatuor. Arfaces verò (*erat enim jam natu-grandis, &, per Iovem, non inhonestus facie, pro barbarico, i. e. pro barbarorum hominum aspectu*) ægrè ferebat, & indignabatur incedere pedibus, & volebat sibi equum adduci. Equus enim mortuus-fuerat-cum ipso, ambo transfixi unâ plagâ a Thrace quodam scutato, in prælio ad Araxim contra Cappadocem. Arfaces enim, ut *ipse* narrabat, prorumpens longè *ante* alios adequitabat. Thrax verò subsistens, & scutum *suum* subiens, excutit hastam Arfacis. Hic verò (*nempe Thrax*) supponens sarissam, transfodit ipsumque & equum. ANT. Quomodo, ô Crates, possibile *erat* hoc fieri unâ plagâ? CRAT. Facillimè, ô Antisthenes. Hic enim (*scil. Arfacis*) adequitabat, prætendens contum quendam viginti-cubitalem; Thrax verò, cum excussisset plagam peltâ, & cuspis præterisset ipsum, subsidens in genu excepit impetum *Arfacis* sarissâ, & sub pectus vulnerat equum, transfodientem sese præ vehementia & impetu; trajicitur verò & Arfaces penitus in inguen usque ad nates. Vides quale *hoc* factum evenit: opus *fuit* non viri, sed potius equi. Indignabatur tamen *Arfaces*, quòd-esset, cæteris tantum honore-æqualis, & volebat eques descendere.— Orætes autem *erat* privatus, & prorsus pedibus tener, & non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, ægrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacêret, & vellet nullo pacto resurgere, *tunc* Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, & accurrens ad cymbam, præoccupavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem & flebant, & nauseabant: ego autem oblectabar admodum inter eos. DIOG. Tu sanè,



sanè, ô Crates, & tu Antisthenes, tales fortiti-estis comites. At & Blepsias scenerator ille ex Piræo, & Lampis Acarnan externorum - militum - ductor, & Damis dives ille e Corintho simul descendebant inecum: Damis quidem mortuus ex veneno *dato* a filio; Lampis verò jugulatus a seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur exaruisse fame; & ostendebat *hoc*, apparens pallidus supra modum, & ad exilissimum attenuatus. Ego verò, etsi *ante* nōram, interrogabam *tamen*, quomodo mortuus-fuisset.—Dixi cein' Damidi filium accusanti: "Passus es sanè non  
" injusta ab eo, qui habens mille simul talenta, & luxu-  
" rians ipse *jam* nonagenarius, suppeditabas *tamen*  
" quatuor *tantum* obolos adolescentulo octodecim-an-  
" norum." — "Tu verò (*deinde aiebam*) " ô Acar-  
" nan (gemebat enim & ille, & Myrtium execrabatur)  
" quid accusas amorem, non verò teipsum? *Tu*, qui  
" nunquam formidabas hostes, sed audacter præliaba-  
" ris ante alios, captus-es tamen *tu* fortis ille a puellâ  
" vulgari, & fictis lacrymis, & gemitibus!"—Blepsias equidem, ipse præoccupans, accusabat nimiam ipsius stultitiam, quòd vanus (*i. e. nequicquam*) putans *se* in perpetuum victurum custodierat opes *suas* hæredibus nil attinentibus (*i. è. nullo modo sibi cognatis.*)—Sed, *denique*, gementes illi tam mihi præbebant voluptatem non modicam—At jam quidem sumus ad ostium *orci*. Oportet *itaque* nos prospicere, & procul contemplari advenientes. Papæ! plurimi quidem *sunt*, & varii, & lacrymantes omnes, præter nuper-natos hōsce, & infantes. Quin & prorsus senio-confecti lugent. Quid hoc? Num vitæ philtum *quoddam* eos tenet? Libet ergo interrogare decrepitum hunc.—"Quid lacrymaris  
" *tu* mortuus tam ætate-provectus? Quid indignaris, ô  
" optime, idque, cum adveneris *huc* senex? Nuncubi  
" rex eras? MEN. Nequaquam. DIOC. At sa-  
" trapa *forſan*? MEN. Neque hoc. DIOG. Num  
" ergo dives-eras, ideòque dolet te obiisse, relictis de-  
" liciis plurimis? MEN. Nil tale; sed jam quidem  
" natus-eram circiter *annos* nonaginta. Habui verò  
" victum inopem ex arundine & linea, egenus supra  
" modum, & liberis carens, & claudus infuper, &  
" aquo-



“ aquosum intuens (*i. e. lippiens.*) DIOG. Anne-  
 “ dein, talis cum-esses, cupiebas vivere? MEN.  
 “ Etiam: Lux enim erat dulcis, mori autem dirum &  
 “ fugiendum. DIOG. Deliras, ô senex, & pueriliter-  
 “ agis in re necessaria, idque, cum-sis coævus *vel* por-  
 “ titori. Quid igitur posthac dixerit quispiam de ado-  
 “ lescentibus, cum tam grandævi sunt vivendi-cupidi,  
 “ quos oportebat mortem sectari tanquam malorum in  
 “ senectute remedium.”—Sed abeamus, ne quis etiam  
 suspicetur nos quasi fugam meditantes, videns collectos  
 circa ostium.

DIALOGUS XXX. *Ajacis & Agamemnonis.*

AGAM. **S**I tu, ô Ajax, furore-correptus interfecisti  
 teipsum, ac membratim-concidisti & nos  
 omnes, quid accusas Ulyssem? Et nuper, neque as-  
 pexisti ipsum, cum venit *huc* vatem-consulturus, nec dig-  
 natus-es alloqui virum commilitonem ac sodalem, sed  
 fastuosè & grandi incessu *eum* præteristi. AJAX.  
 Meritò, ô Agamemnon; nam idem *ille* exitit mihi  
 causa furoris, *quippe qui solus mihi* competitor-oppositus  
 *fuerat* pro armis. AGAM. Voluistine verò esse sine-  
 æmulo, & absque-pulvere superare omnes? AJAX.  
 Etiam, *quo-ad* talia; armatura enim, cum-esset patriue-  
 lis *mei*, erat mihi domestica (*i. e. cognatione debita.*)  
 Et vos cæteri *proceres*, multò præstantiores *isto*, detrec-  
 tâstis certamen, & cessistis mihi certaminis-præmia.  
 Ille verò *filius*-Laertæ, quem ego sæpe servavi pericli-  
 tantem (*i. e. cum parum abesset quin*) concideretur a  
 Phrygibus, voluit esse præstantior *me*, & magis idoneus  
 obtinendis armis. AGAM. Accusa igitur, ô generose,  
 Theridem; quæ, cum-oporteret tibi tradere hæredita-  
 tem armorum, cum esses cognatus *Achilli*, afferens  
*tamen eadem* in medio posuit. AJAX. Minimè; sed  
 Ulyssem, qui solus æmulatus est. AGAM. Venia, ô  
 Ajax, *ei debetur*, si, cum esset homo, appetivit gloriam,  
 rem dulcissimam, cujus gratiâ & nostrum unusquisque  
 periclitari sustinet: quandoquidem etiam vicit te, &  
 hoc apud iudices Trojanos. AJAX. Novi ego, quæ  
 me condemnavit; sed non fas est dicere aliquid de  
 Diis.



Diis. At non possum, ô Agamemnon, non odisse Ulyssesem, ne *quidem* si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI. *Minois & Sostrati.*

MIN. **I**mmittatur sanè Sostratus hîcce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur & ipse jecur (*i. e. quo-ad jecur*) a vulturibus. At vos, boni, abite ocius in campum Elysium, & habitate insulas beatorum, pro iis-quæ justa fecistis in vita. SOST. Audi, ô Minos, num tibi videbor justa dicere. MIN. Audiâmne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut-qui-sis malus, & tam multos occideris? SOST. Convictus-sum quidem; at vide, an justè puniar. MIN. Et omnino, si justum *est* meritum *cuique* rependere. SOST. Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. MIN. Dic, modò non prolixa, ut jam & alios judicemus. SOST. Quæcunque egi in vita, utrùm volens egi, an destinata fuerant mihi a Parca. MIN. A Parca proculdubio. SOST. Nónne igitur nos omnes, & qui vide-mur boni, & qui mali, agimus hæc illi subservientes (*scil. Parca?*) MIN. Etiam; *subservientes* Clothoi, quæ in-junxit cuique nascenti *omnia ab eo in vitâ* agenda. SOST. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit*, utpote *ab eodem* vi-compulsus (ut, cum carnifex, aut satelles, *occidit al. quem*, ille quidem (*nempe carnifex*) obtemperans judici, hic verò (*scil. satelles*) tyranno) quemnam *in re tali* accusabis tu cædis? MIN. Judicem proculdubio, aut tyrannum; quoniam non gladium ipsum: hic enim (*scil. gladius*) subservit *solummodo*, cum-sit *nil, nisi* instrumentum ad *satiandam* iram illi qui primus præbuit causam (*i. e. qui necis autor fuit.*) SOST. Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? MIN. Is-qui misit, ô Sostrate; qui enim attulit erat minister *tantum*. SOST. Vidèn' ergo, quàm injusta facias, puniens nos, qui-fuimus ministri *tantum* eorum

quæ



quæ Clotho imperavit; & honorans hos, qui bona aliena *solummodo* ministrârunt? Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis-quæ imperata fuere cum omni necessitate. MIN. O Sôstrate, si accuratè examines, videas & alia plurima fieri non secundùm rationem. At tu capies fructum hunc *e* quæstione *tua*; quoniam vidêris esse non solùm latro, sed & sophista quidam.—Solvito ipsum, ô Mercuri, & ne-ampliùs puniatur.—Vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII. *Menippus, seu Necyomantia.*  
*Menippus & Philonides.*

MEN. **S**ALVE, ô atrium, vestibulûmque domûs meæ.  
*Ut lubens te asp. xi, progressus in lucem.—*

PHIL. Nónne Menippus est hic, canis ille? Nequaquam sanè alius, nisi hallucinor ego *ad* Menippos omnes. At quid sibi vult hæc habitûs novitas, pileus, *scilicet*, & lyra, & leonis-exuviæ? Accedendum tamen ad eum.—Salve, ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe.

MEN. *Venio relicto manium specu, & tenebrarum portis, ubi orcus incolitur procul a Diis.*

PHIL. O Hercules! Itâne Menippus mortuus latuit nos (*i. e. clam nos obiit*) & denuo revixit? MEN. *Non; sed orcus recepit me adhuc spirantem.*

PHIL. Quænam verò fuit tibi causa novæ hujus & incredibilis peregrinationis? MEN. *Juventa, & plurima animi audacia me incitavit.*

PHIL. Desine, ô beate, tragicè loqui, & descendens ab Iambis, dicito simpliciter quodammodo, quænam est vestis illa, & quid tibi opus fuit itinere inferno? alioqui enim est illa via quædam nec jucunda neque grata. MEN. *Necessitas, ô dilecte, dimisit me ad domum Ditis, consulturum animam Tiresiæ Thebani.*

PHIL. Heus-tu! at numî deliras? *aliter* enim non ita metricè-decantares apud homines-amicos. MEN. Ne mireris,

ô amice; nuper enim versatus *cum* Euripide & Homero, nescio quomodo, impletus-sum carminibus, & metra veniunt spontanea mihi in os.—Sed dic mihi, Quomodo *se* habent res apud superos, & quid agunt in urbe?



be? PHIL. Nil novi, sed qualia antehac, *nempe*, rapiunt, pejerant, tabulis-inscribunt-nomina-usuras debentium (*i. e. fœnerantur*) obolos-trutinant (*i. e. vilissimum quodque faciunt lucellum.*) MEN. O miseri & infelices! non enim nôrunt qualia nuper rata-sunt apud inferos, & qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum, ut illi effugiant, nulla datur facultas. PHIL. Quid ais? Estne decretum aliquid novius *ab* inferis de iis-qui hîc *agunt*? MEN. Per Jovem, & multa. Sed non fas *est* ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ô Menippe, per Jovem, ne invidias sermones homini amico. Dices enim apud *me* tacendi gnarum, & præterea apud etiam sacris-initiatum. MEN. Mandas quidem *mibi* durum mandatum, & non omnino tutum. Sed audendum tamen tui gratiâ.—Decretum est itaque, “Divites hósce, & opulentos, & aurum “inclusum, tanquam Danaen, custodientes”—

2. PHIL. Ne prius, ô bone, dicas quæ decreta-sunt, quàm percurras illa quæ perquam libenter audiem ex te, *nempe*, quænam fuit tibi causa descensûs; quis verò itineris dux: tum *singula* ordine, & quæ vidisti, & quæ audisti apud eos. Veri-simile enim *est* te rerum eximiarum studiosum nil prætermisisse visu dignum aut auditu. MEN. Parendum *est* tibi etiam *in* his. Quid enim quis faciat, cum cogat amicus?—Et primùm exponam tibi sententiam meam, & unde impulsus-fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum & Hesiodum narrantes bella & seditiones, non solùm semideorum, sed & ipsorum jam Deorum; præterea verò & adulteria eorum, & violentias, & rapinas, & supplicia, & patrum expulsionones, & sororum nuptias, *exinde* putabam hæc omnia pulchra esse, & non leviter erga eadem incitabar. Postquam verò cœpi inter viros censerî, hîc rursus audiebam leges jubentes poetis contraria, *scil.* neque mœchari, neque seditiones-movere, neque rapinas-exercere. Constiti igitur in magnadubitatione, nescius quomodo meipso uterer (*i. e. quid de me facerem*) Neque enim putabam Deos



Deos unquam adulteria-patrâsse, & seditiones-movisse contra se-invicem, nisi judicarent de his tanquam pulchris; neque legum-latores suadere his contraria nisi censerent *id* conducere.

3. Postquam itaque dubius-hærerem, visum est mihi, *me* hōsce adeuntem, qui philosophi vocantur, & *iis* me-ipsam in manus-tradere, & orare eos ut uterentur me quomodocunque vellent, & ostenderent *mibi* simplicem quandam stabilemque vitæ viam. Hæc quidem itaque mente-agitans adibam eos. At latui meipsum, ruens (*i. e. imprudens ruelam*) e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, & perplexitatem plurimam, adeo ut hi mihi statim vitam idiotarum apparere-facerent auream. Nam alius videlicet eorum hortabatur omnino voluptati-indulgere, & sequi hanc solam ex omnibus; hanc etenim esse felicitàtem, Alius verò rursus continuo accinens celebres illos Hesiodi versus de virtute, & sudorem, & ascensum ad *montis* verticem, *suadebat me* semper laborare, & ærumnosum-esse, & corpus subigere, sordentem, & squalentem, & omnibus morosum-me-præbentem, & convitiantem. Jubebat alius contemnere divitias, & putare possessionem earum indifferenterem. Alius vero rursus contra ostendebat & ipsas divitias esse BONUM *quid* Quid verò opus est *me* memorare etiam de mundo, qui quotidie audiebam ab *iis hujusmodi voces, nempe*, ideas, & incorporea, & atomos, & vacua, & talem quandam nominum contrariorum turbam? Et quod absurdissimum erat horum omnium difficilium *fuit hoc*, quod illorum unusquisque, loquens de maximè-contrariis, afferebat sermones vincentes admodum, & persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat quæstio*, esse calidam, neque illi *asserenti eandem esse* frigidam; & hoc, cum planè scirem, quod non aliquid unquam posset-esse calidum & frigidum eodem tempore. Planè ergo passus-eram *quiddam*-simile his-qui dormitant, modò quidem annuens, modo iterum renuens. Hoc *quod sum dicturus, est* adhuc multo absurdius illis *quæ jam dixi*. Observans enim, comperi ipsos hosce *philosophos* studiosè-exercentes maximè-contraria ipforum



ipforum sermonibus. Vidi itaque eos qui hortabantur spernere divitias mordicus ipsas tenentes, & de fœnore litigantes, & pro mercede docentes, & harum gratiâ omnia sustinentes: & illos qui gloriam aspernabantur, omnia ejus gratiâ studiosè-agentes: & prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.— Frustratus igitur etiam hac spe, magis adhuc angebar, paululàm *tamen* consolans meipsum quòd & stultus essem, & ignarus adhuc veri oberrarem cum multis, & prudentibus, & magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervigilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis & successoribus. Audiveram enim ipsos & portas inferni aperire incantamentis, & cæremoniis quibusdam, & tutò deducere quem vellent, & inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo-impetrantem descensum ab horum quopiam, & ad Tiresiam Bæotium profectum discere ab eo, utpote vate & sapiente, quænam esset optima vita, & quam quis rectè sapiens eligeret. Et sanè, *super hoc*, exiliens quantâ poteram celeritate contendì rectâ Babylonem. Cum verò eò pervenissem, convenio Chaldæorum quendam, sapientem virum, & arte Magum, canum quidem capillos, & *quo-ad* venerandam admodum barbam demissum (*i. e. demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, & supplicans, vix impetravi ab eo mihi viæ *ad inferos* dux-esse quâcunque vellet mercede. Vir autem, me recepto, primò quidem, cum lunâ *novâ* exorsus, lavit *me per* novem & viginti dies, manè deducens ad Euphratem orientem versùs solem, & recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, & minimè certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e. ludis.*) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, rediit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac, & mulsum, & Choaspis aqua; lectus autem sub-dio in herba. Postquam verò satis habuit præparatipediætam, ducens *me* circa mediam noctem ad fluvium Tigrem



Tigrem purgavitque me, & absterfit, & undique purificavit face, & squillâ, & aliis pluribus, simul & incantamentum illud submurmurans. Deinde incantans me totum, & circumiens, ne læderer a spectris, reducit *me* domum, ita-ut eram retrogradientem: & habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hisce, pileo, *nempe*, & exuviis-leonis, & lyrâ insuper; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssæm, aut Orpheum. PHIL. Quid ita, ô Menippe? Non enim intelligo causam neque habitus, neque nomen. MEN. Hoc sanè manifestum est, & non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimilasset me illis, faciliè custodias Æaci decepturum, & nullo prohibente transiturum, utpote magis-familiarem, cum deducerer tragicè admodum per vestitum.

5. Jam verò itaque lucescerebat dies, & degressi ad flumen occupati-fuimus circa exitum e-portu. Parata verò erant ipsi & cymba, & sacrificia, & mulsus, & quot alia *erant*-usui ad cæremoniâ. Impositis igitur omnibus paratis, tum & ipsi quidem *conscendimus mæsti, & uberes lacrymas fundentes*. Et jam quidem aliquatenus vestifuius in fluvio. Deinde verò navigavimus in paludem, & lacum in quem Euphrates conditur. Trajecto verò & hoc, devenimus in desertam quandam, & sylvasam, & obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) & foveam effodimus, & oves jugulavimus, & sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, & vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonesque simul omnes, & Pœnas, & Furias, & nocturnam Hecaten, & excelsam Proserpinam, admiscens simul barbarica quædam, & ignota, & polysyllaba nomina. Statim itaque omnia illa *loca* concussa sunt, & solum diffissum est ex incantamento, & latratus Cerberi procul audiebatur, & res erat supra-modum-tristis & aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex*. Jam enim apparebant pleraque, & lacus, Pyriphlegethôn, & Plutonis palatia. Descendentes  
tamen



tamen unâ per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, & furebat; me verò ociùs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *absuit quin* ne trajiceremur; nam navigium erat jam onustum, & ejulatu plenum. Navigabant verò omnes faucii, hic quidem capite contusus, ille verò crure, alius verò alio quopiam *membro; ita ut* mihi viderentur e bello quopiam adesse. Optimus tamen Charon, ut vidit leonis exuvias, Herculem esse me ratus recepit, & lubens transvexit, & semitam monstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvolitabant nos. Progressi verò paululùm pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam solium. Pœnæ autem, & Dæmones vindices, & Furia assistebant ei. Ex-alterâ verò parte adducebantur multi quidam ordine, catenâ longâ vincti. Dicebantur autem esse mœchi, & lenones, & publicani, & adulatores, & delatores, & talis turba perturbantium omnia in vita. Seorsim verò divitesque & fœneratores accedebant, pallidi, & ventricosi, & podagrici, grayatus quisque eorum collari, & corvo talentorum-duorum. Nos igitur adstantes vidimusque transacta, & audivimus defendentes-*sese*. Novi verò quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem? Nec enim gravere & hoc dicere. MEN. Nôstin' alicubi umbras hâsce e corporibus factas ad solem? PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui-fuerimus, & accusant *nos*, & contra-testantur, & redarguunt ea quæ facta-sunt a nobis in vitâ: & videntur quædam earum perquam fide-dignæ, utpote semper versantes *nobiscum*, & nunquam abcedentes a corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quemque in in-piorum locum, pœnam subiturum pro auctorum merito: & præcipuè perstringebat eos qui-inflati-erant propter & divitias, & imperia, ac tantùm non vel adorari ex-



pectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, & superbiam; quôdque non meminérint & ipsos esse mortales, & mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, & genera, & imperia) stabant nudi, & vultu demisso, vitæ hujus foelicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra-modum-gaudebam; ac, si agnoscerem eorum quempiam, accedens tacitè submonebam *eum*, “ Qualis erat in vita, & quantum  
 “ tunc turgeret, cum multi manè adstarent vestibulo  
 “ expectantes egressum *ejus*, protrusique *interim*, & ex-  
 “ clusi a famulis. At is, vix tandem illis exorians pur-  
 “ pureus, aut auratus, aut versicolor quispiam, puta-  
 “ bat *se* reddere alloquentes foelices, & beatos, si, pro-  
 “ tendens pectus aut dextram, daret *iis alterutrum* of-  
 “ culandum. ——— Tum illi *hæc* audientes discru-  
 ciabantur.

7. Una verò causa judicata-fuit a Minoe etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, & valet plurimum apud inferos) interveniens liberavit a condemnatione Dionysium Siculum, cum accusatum a Dione de multis & nefariis *criminibus*, tum testimonio-convictum a Porticu, & pene alligatum Chimeræ; *liberavit, inquam, eum Aristippus*, asserens multise eum eruditis benignum fuisse in *suppeditanda* pecunia. Discedentes verò unà a tribunali pervenimus ad supplicii-locum. Ibi verò licuit, ô amice, & audire & videre multa & miserabilia. Nam audiebatur simul & flagellorum sonus, & affatorum in igne ejulatus, & tormenta, & collaria, & rotæ; & Chimera dilacerabat, & Cerberus dilanians-vorabat; omnesque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; & pœnitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe*, quotquot erant *e* nuper mortuis: illi verò occultabant *se*, & a-vertebantur. Si verò aspicerent *nos*, erat *id* quiddam servile admodum & adulatorium; & hoc, cum-fuissent in vita, quæ in putas, sævi & fastuosi? — Dimidium quidem malorum remittebatur pauperibus, & interquiescentes rursus puniebantur.

8. Vidi



8. Vidi equidem & fabulosa illa, Ixionem, & Sisyphum, & Tantalum Phrygem miserè *se* habentem; & terrâ genitum Tityum: ô Hercules, quantum! jacebat enim occupans *totius* agri spatium. Prætergressi verò & hos, irrumpimus in campum Acherusium; ibique invenimus semideosque, & heroïnas, & aliam mortuorum, turbam, distributam in gentes & tribus; hos, quidem vetustos quosdam, & situ-obscitos, &, ut ait Homerus, *EVANIDOS*; alios verò juveniles, & firmos, ipsosque maximè *ex* Ægyptiis, vim propter condituræ. Erat sanè quiddam non facilè admodum quemque *eorum* dignoscere; sunt enim omnes prorsus sibi-mutuò similes, nudatis, *quippe*, ossibus: at eos, vel diu contemplantes, vix *tandem* agnoscebamus. Jacebant verò, alii super alios, obscuri, & indistincti, & nil jam retinentes eorum quæ apud nos pulchra *habentur*. Quare, sceletis plurimis in eodem *loco* jacentibus, & similibus *sibi invicem* omnibus, & terrificum cavumque quiddam tuentibus, dentesque nudos ostendentibus, dubitabam apud me, quonam *signo* discernerem Thersiem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, & titulis-carentia, & quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis-esse pompæ cuidam longæ: Fortuna verò choropræesse, & disponere singula, accommodans pompam-agentibus diversos variolque habitus. Fortuna etenim hunc recipiens regaliter instruxit, tiarâque imponens, & satellites tradens, & caput *ejus* diademate coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem instruxit deformem & ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Sæpe verò mutabat habitus quorundam in media pompa, non sinens *eos* ad finem pompam-usque-agere, ut *primò* instructi fuerant, sed vestes mutans cogebat Cræsum assumere servi & mancipii habitum: Mæandrium verò, eò-usque inter servos procedentem, Polycratis tyrannide mutatâ-veste induit, & aliquantisper *tantum* sinebat *eum* uti habitu *regali*.



Postquam verò pompæ tempus præterit, tum unusquisque vestitum reddens, & habitum cum *ipso* corpore exuens, fit qualis erat prius, nil differens a vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, ægrè-ferunt quidem, & indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opînor verò *te* sæpe vidisse & tragicos hósce rerum in scenâ actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (*i. e. prout fabulæ postulant.*) Et idem *actor*, etiam si fortè paulò ante graviter admodum imitatus-fuerit personam Cecropis, aut Erethei, paulò *tamen* post, a poeta iussus, servus prodiit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, & deponens larvam, & descendens a cothurnis, obambulat pauper & humilis, non ampliùs nominatus Agamemnon *filius*-Atrei, neque Creon Menœcei, sed Polus Suniensis *filius* Chariclis, vel Satyrus Marathionius Theogitonis. — Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc & excelsa sepulchra, & columnas, & imagines, & inscriptiones, nihilne honoratiores sunt apud eos (*scil. inferos*) quàm umbræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus-fuerat alicubi in occulto *loco*, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) *necesse-est* decumbere contentum, & ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges & satrapas mendicantes apud eos, & præinopia aut fallamenta-vendentes, aut primas literas-docentes, & a quolibet contumeliis-affectos, & in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspiciatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam



quodam putres, *sive infirmos*, calceos mercede sanans (*i. e. sarcians.*) Licuit verò videre & alios multos in triviis mendicantes; Xerxes dico, & Darios, & Polycrates.

11. PHIL. Incongrua narras, & propemodum incredibilia, de regibus. Quid verò Socrates agebat, & Diogenes, & si quis *est* alius sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, & Ulysses, & Nestor, & si quis *est* alius loquax mortuus. Crura quidem adhuc inflata-erant ei, & tuebant ex haustu veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, & Midam Phrygem, & alios quosdam sumptuosos. Audiens verò ipsos plorantes, & veterem fortunam recensentes, ridetque, & delectatur, & jacens plerumque supinus, cantat asperâ admodum & immiti voce, supprimens ejulatus eorum; adeo-ut viri, Diogenem non ferentes, discrucientur, & *de sede-mutandâ* dispiciant.

12. PHIL. Hæc quidem satis *enarrâsti*.—Quodnam verò erat Decretum *illud*, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novi quomodo, cum-proposuissem dicere de hoc, procul aberravi *ab ejusdem* mentione. Commorante enim me apud illos, magistratus proponebant concionem *de rebus* publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram & ipse statim unus ex concionariis. Agitata-sunt igitur & alia *multa*: postremò verò illud de divitibus. Postquam enim iis multa & atrocia objecta fuissent, violentia, *scil.* & jactantia, & superbia, & injustitia, tandem quidam ex demagogis assurgens hujusmodi legit Decretum.

## D E C R E T U M.

“ QUANDOQUIDEM Divites in vita perpetrant  
 “ multa & illicita, rapientes, & vim-inferentes,  
 “ & omni modo pauperes despicientes: VISUM-EST  
 “ Senatui Populoque *Inferno*, corpora eorum, cum mor-  
 “ tui-fuerint, puniri, quemadmodum & aliorum sce-  
 “ lestorum;



“leſtorum; animas verò remiſſas ſurſum in vitam di-  
 “mitti in aſinos, donec tranſegerint quinque & vi-  
 “ginti myriadas annorum in tali ſtatu, aſini renati ex  
 “aſinis, & onera ferentes, & agitati a pauperibus.  
 “At, reliquo deinde *tempore*, licere illis mori.”——  
 “Dixit ſententiam *hanc* Calvarius *filius* Aridelli, pa-  
 “triâ-Macinenſis, e tribu Exſanguanâ.”——Decreto hoc  
 lecto, magiſtratus quidem ſuffragiis confirmabant, plebs  
 verò manus protendebat, & fremuit Proſerpina, & latra-  
 vit Cerberus. Sic enim quæ *decreta ibi* leguntur per-  
 ſecta ſunt, & rata.

13. Hæc tibi quidem *sunt* quæ in concione *agitata-  
 fuere*. Ego verò aggreſſus Tireſiam, cujus *rei* gratiâ  
 vëneram, & narrans *ei* omnia *mibi* *difficilia*, ſupplica-  
 bam *eum*, ut diceret mihi, qualem putabat optimam vi-  
 tam. Ille verò ridens (eſt autem vetulus quiſpiam cæ-  
 cus, pallidusque, graciliſque voce) “O fili, inquit,  
 “novi quidem cauſam perplexitatis tuæ, quòd pro-  
 “fecta ſit a ſapientibus illis, non eadem inter ſe ſen-  
 “tientibus. Sed non fas eſt reſpondere tibi; inter-  
 “dictum enim eſt a Rhadamantho. Nequaquam  
 “(aiebam) ô patercule, ſed dicito, & ne negligas me  
 “oberrantem in vita, teiſpo cæciorem. Ille verò,  
 abducens me, & abſtrahens procul *ab* aliis, & leniter  
 inclinans ad aurem, inquit, “*Vita idiotarum*, ſive pri-  
 “vatorum, eſt *optima* & *prudentiſſima*. Quare de-  
 “ſiſtens a dementia tractandi ſublimia, & ſpeculandi  
 “ſines & principia, reſpuensque vaſtros hõſce ſyllogiſ-  
 “mos, & ducens talia *omnia* nugas, hoc ſolum vena-  
 “beris e tota *re*, nempe, *Quomodo, rectè diſpoſitis præ-  
 “ſentibus, percurras vitam ridens plerumque, & de  
 “re nullâ ſolicitus.*” Sic locutus prorupit iterum in  
 pratum aſphodelo-conſitum.

14. Ego verò (ſerum enim jam erat) “Age (inquam)  
 “ô Mithrobarzane, quid cunctamur, & non abimus  
 “rurſus in vitam?” Ille verò ad hæc, “Confide (in-  
 “quit) ô Menippe; oſtendam enim tibi brevem & fa-  
 “cilem viam.” Et adducens me in regionem quandam  
 reliquâ obſcuriorem, & procul manu oſtendens ſub-  
 obſcurum & tenue quoddam lumen, quaſi per rimam  
 influens, “Illud (inquit) eſt Trophonii templum, et  
 “illinc



“ illinc descendunt Bæotii. Hâc igitur ascendito, & statim eris in Græcia.” Ego verò gavisus *ejus* dictis, & Magum amplexus, ægrè admodum per fauces sursum repens, nescio quomodo, in Lebadia sum.

## DIALOGUS XXXIII. Charon, sive Speculantes.

MERC. QUID rides, ô Charon, aut, cur, relicto navigio, huc ascendisti in hanc *nostram* lucem, nequaquam assuetus rebus mortalium intervenire? CHAR. Cupiebam, ô Mercuri, videre qualia sunt in vita, & quid faciunt homines in eadem, aut quibus privati plorent omnes. qui descenderunt ad nos: nemo enim eorum trajecit sine lachrymis. Ego etiam igitur, ut juvenis ille Theſſalus, cum petiſſem a Dite, & ipsum *me* esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidisse *in* te: bene enim novi, quòd unâ circumiens me peregrinum duces, & ostendes singula, ut qui nôris omnia. MER. Non otium est mihi, ô portitor: abeo enim Jovi sup̄ero administraturus aliquid *rerum* humanarum. Est verò ille ad iram præceps, & vereor ne, caligini tradens, sinat me morantem esse totum (*i. e. in totum*) vestrum; aut pede corripuens & me, ut nuper Vulcano fecit, dejiciat a limine cœlesti, *ita* ut *superis* risum præbeam, & ipse claudicans pocillatorem agendo. CHAR. Negliges ergo me in terra frustra errantem; idque cum sis socius navalis, & sodalis, & negotiorum collega? Et sanè, ô Maiæ fili, deceret te meminisse istorum, *nempe*, quòd nunquam jusserim te aut exhaurire *sentinam*, aut remigem esse: sed tu, humeros habens adeò validos, stertis porrectus in foro; aut, si offenderis garrulum quem mortuum, confabularis cum illo per totum tractum: ego verò senex, remum-utrumque trahens, solus remigo. Sed, per patrem *tuum*, ô charissime Mercuriole, ne me deferas: exponito verò omnia in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nil differam a cæcis. Sicuti enim illi in tenebris lapsantes titubant, sic tibi & ego contra hallucinor ad lucem. At, ô Cyllenie, concede *illud* mihi, beneficii in-perpetuum memori-futuro. MER. Erit hæc res causa



causa mihi plagarum. Video itaque jam-nunc mercedem *bujus* circumductionis non futuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor, impossibile te omnia sigillatim accuratè videre: *hoc* enim foret multorum annorum mora. Tum (*si tantam fecero moram*) oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *hæc res* & ipsum te peragere munia mortis, longo tempore mortuos non traducentem, & Plutonis imperium detrimento-affliciet. Et stomachabitur publicanus Æacus, ne vel obolum lucrificiens. Hoc verò jam dispiciendum est, *scil.* quomodo rerum capita videas.

2. CHAR. Excogitato ipse, ô Mercuri, optimum-*factu*. Ego autem, peregrinus cum sim, nil eorum novi *quæ geruntur* in terra. MER. In summo quidem, ô Charon, opus-esset nobis excelsio quopiam loco, ut omnia exinde videas. Si verò tibi esset possibile in cælum ascendere, non laborarem; accuratè enim omnia despectares e specula. Quum verò non fas est te semper versantem-cum umbris in Jovis regiam ascendere, tempus est nobis circumspicere excelsum quempiam montem. CHAR. Nôsti, ô Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, & fluctus altè tolleretur, tunc vos quidem, præimperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut cum vento simul-decurrere. Ego autem vos otium agere moneo, *me* etenim ipsum scire *factu*-potiora. Similiter verò facito *nunc* & tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus est lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Recte dicis; ipse enim videro quid sit faciendum, & sufficientem invenero speculam. Num igitur idoneus est Caucasus, an Parnassus, cum sit altior, an utroque editior Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis *consilii*: necesse-est autem te etiam quodammodo simul-laborare & obsequi. CHAR. Impera; obsequar enim in omnibus quotquot sunt mihi possibilia.



3. Homerus poeta dicit Aloëi filios, duos & ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo super-imponere, & Pelion dein' ipsi Ossæ, putantes *se* habituros idoneam hanc scalam, & in cælum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare verò non & ipsi nos (non enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliquid*, involvendo montes alios-super alios, ut ab altiore-*specula* accuratiorem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo *tantum* cum-simus, Pelium tollentes aut Ossam, superimponere *eadem aliis*? MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus? CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non-injuriâ *tibi ita videtur*; rudis enim es, ô Charon, & minimè rebus-poeticis versatus. Nobilis verò Homerus statim nobis cælum scansile reddidit ex versibus duobus, eo-modo congestis facilè montibus. Et miror quòd hæc tibi videantur prodigiosa esse, nempe cum-nòris Atlantem, qui, unus cum-sit, fert cælum ipsum sustinens nos omnes. Forsan autem audisti & de fratre meo Hercule, ut olim supponens-seipsum oneri successerit illi ipsi Atlanti, & paulisper levârit *eum* pondere. CHAR. Audiui & hæc. Tu verò, ô Mercuri, & poetæ videritis, an sint vera. MER. Verissima, ô Charon; alioqui enim cujus *rei* gratiâ mentirentur sapientes viri?—Quare, primùm vestibibus sublevemus Ossam, ut monet versus, & architectus Homerus: *at super Ossam posuere Pelion sylvo-sum*.—Vidésne, quàm facilè simul & poeticè effecerimus? Agè igitur, conscensâ *hac mole* videam, an vel hæc sufficiant, an superstruere adhuc oportebit.—Papæ! sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia & Lydia; ab occidente verò non amplius Italiâ & Siciliâ; porrò a septentrione ea *loca* solummodo *quæ sunt* juxta has *proximas-partes* Istrî; indeque (*scil. a meridie*) Creta duntaxat non conspicuè admodum. Transinovenda *est* nobis, ut videtur, & Oeta, ô portitor; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solùm ne reddamus opus *hac* gracilius,



cilius, sursum producentes ultra fidem; & dein, deturbati cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. MER. Bono-sis-animo; omnia enim tutò *se* habebunt: transpone Oetam, advolvatur & Parnassus. En! iterum conscendam. Bene habet; video omnia. Ascendito jam & tu. CHAR. Porrige manum, ô Mercuri; nam ascendere-facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, & tutum esse, & spectandi studiosum. Sed prehende dextram meam; & cave ne pedem-ponas in lubrico. Euge! ascendisti & tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique*) circumspectans speculare omnia.

4. Video terram plurimam, & lacum quendam magnum circumfluentem, & montes, & fluvios Cocyto & Pyriphlegethonte majores; & homines omnino parvos, & quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nōstin' quàm nil effectum sit nobis? Sed frustra transformimus Parnassum *cum* ipsa Castalia, Oetamque, & alios montes. MER. Quamobrem? CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non solum urbes montesque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, & quæ faciunt, & quæ dicunt; sicut cum primum occurrens vidisti me ridentem, & interrogabas me, quid riderem? Audirâ enim *ridiculâ* quâdam *re*, delectabar supra modum. MER. Quid verò erat hoc? CHAR. Ad cœnam, opinor, *quispiam* vocatus ab amico quodam, "*Maximè, inquit, veniam in crastinum diem;*" &, inter hæc verba, tegula tecto delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non præstante. Censeo verò & nunc descendendum, ut melius videam & audiam. MER. Quietus esto; medebor enim ego tibi & huic *rei*, & brevi *te* reddam perspicacissimum, sumpto ad hoc etiam ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem oculis,*



oculis, quæ prius inerat, ut bene dignoscas sive Deum sive hominem. CHAR. Quid est? MER. Jamne vides?

CHAR. Mirificè! Cæcus erat Lynceus ille, quâ collatus ad me: quare tu, quod superest, prædoceto me, & respondeto interroganti. Sed vîn' tu, ut ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem carminum Homeri? MER. Et unde possis tu scire aliquid illius, cum sis nauta semper, & remex? CHAR. Vidèn? Opprobrium est hoc in artem meam: ego verò, cum illum jam mortuum trajicerem, multa decantantem audiens, etiamnum nonnulla memini. Et sanè tempestas non parva tunc nos deprehendit. Cum enim cæpit canere navigantibus carmen quoddam non admodum faustum (in quo descriptum erat)

“ Quomodo Neptunus coegit nubes, & excitavit procellas omnes, & turbavit pontum, injiciens tridentem, tanquam torynam quandam, & commiscens mare multis aliis modis;” cum, inquam cæpit hæc canere, tum e versibus (i. e. vi versuum ejus) tempestas & caligo subito incumbens prope modum subvertit nobis navem. Quo tempore, & ille (scil. Homerus)

nauseabundus evomit plurima carmina in ipsam Scyllam & Charybdem, & Cyclopem, (vel potius unâ cum ipsa Scylla, &c.) MER. Non difficile ergo fuit retinere pauca tanto ex vomitu. CHAR. Dic itaque mihi, Quisnam est ille crassissimus vir, strenuusque, ampliusque;

supereminens homines capite & humeris latis? MER. Est hic Milo ille e Crotone, athleta. Græci verò plaudunt ei, quod taurum sublatum fert per medium stadium. CHAR.

Et quanto, ô Mercuri, justius laudarent me, qui paulo post corripuens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plaususque. Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabimur? Anne eum expectare se etiam moriturum aliquando? MER. Unde ille recordetur mortis in tanto ætatis vigore? CHAR. Mitte hunc, paulo post præbiturum nobis risum, cum navigârit,



vigârit, non diutiùs valens tollere *vel* culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius* Cambysis, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, & expugnavit Babylonem; & nunc videtur expeditionem-parare in Lydiam, ut, capto Cræso, imperet universis. CHAR. Ubinam verò est & Cræsus ille? MER. Illuc aspice in magnam *illam* arcem *septam* triplice muro. Sardes *sunt* illæ. Et vidèn' jam Cræsum ipsum sedentem in folio aureo, cum Solone Atheniensi differentem? Vísne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè— CROES. “O hospes Atheniensis (vidisti enim divitias  
“ meas, & thesauros, & quantum est nobis auri non-  
“ impressi, & cæteram magnificentiam) dic mihi quem-  
“ nam omnium hominum putas esse *felicitissimum?* CHAR. Quid tandem dicet Solon? MER. Bono sis-  
animo: indignum nil, ô Charon. SOL. “O Cræse,  
“ pauci quidém *felices sunt*. Ego verò puto Cleobin  
“ & Bitona, sacerdotis filios, fuisse *felicitissimos omnium*  
“ quas novi. CHAR. *Filios, nempe*, illius ex Argis  
dicit hic; illos nuper simul mortuos, postquam subeun-  
tes matrem traxerunt in rheda usque ad templum. CROES. “Esto: habeant illi primum *locum* *felici-*  
“ *tatis*. Quis verò fuerit secundus? SOL. Tellus ille  
“ Atheniensis; qui & bene vixit, & mortuus-est pro  
“ patria. CROES. Ego verò, impudens, nōne tibi  
“ videor esse *felix?* SOL. Nondum novi, ô Cræse,  
“ nisi perveneris ad finem vitæ; mors enim, & *felici-*  
“ *ter vixisse usque ad finem, sunt* certum indicium ta-  
“ *lium rerum?*” CHAR. Optimè, ô Solon! quòd  
non oblitus-sis nostri, sed dignaris cymbam ipsam exa-  
men esse talium.

6. Sed quosnam illos emittit Cræsus, aut quid gestant in humeris? MER. Dicat lateres, aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. *Est* autem vir egregiè vatibus-deditus. CHAR. Splendidum istud, nimirum, quod refulget subpallidum cum rubore est aurum; nunc enim primum vidi,  
con-



continuò *de eo* audiens. MER. Istud, ô Charon, est celebre illud nomen, & cujus-gratiâ-tantopere-pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quòd gravantur qui idem ferunt. MER. Non etenim nôsti, quot bella *sint* propter hoc, & insidiæ, & latrocinia, & perjuria, & cædes, & vincula, & longinqua navigatio, & mercaturæ, & servitutes. CHAR. Propter hoc, ô Mercuri, quod non multùm differt-ab ære! Novi enim æs, cum-exigam, ut nôsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum tantummodo e magna profunditate. Attamen & hoc e terra *provenit*, sicut plumbum, & alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Cræsum, & barbari *istius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. "Dic mihi, ô Cræse, num-putas Pythium  
 " quid indigere lateribus hîsce? CROES. *Ita*, per Jo-  
 " vem: nullum enim est ei Delphis tale donarium.  
 " SOL. Arbitraris igitur *te* Deum beatum reddere, si  
 " inter alia possideat & lateres aureos. CROES.  
 " Quidni? SOL. Narras mihi, ô Cræse, multam in  
 " cælo paupertatem, si oportuerit eos, *nempe, Deos*,  
 " mittere-qui-advehant aurum ex Lydia, si *quando* de-  
 " siderent. CROES. Ubinam enim nascitur tantum  
 " auri, quantum apud nos? SOL. Dic mihi, num  
 " ferrum in Lydia nascitur? CROES. Non prorsus  
 " aliquid. SOL. Estis igitur indigi potioris *metalli*,  
 " CROES. Quomodò *est* ferrum melius auro? SOL.  
 " Discas, si, nil ægrè-ferens, rêspondeas. CROES. In-  
 " terroga, ô Solon. SOL. Utrum meliores *sunt* qui  
 " servant aliquos, an qui ab iisdem servantur. CROES.  
 " Qui servant proculdubio. SOL. Num igitur, si  
 " Cyrus, ut quidam ferunt, adoriatur Lydos, facies tu  
 " exercitui gladios aureos, an *fuêrit* ferrum tunc ne-  
 " cessarium? CROES. Ferrum haud-dubiè. SOL.  
 " Et, nisi hoc comparaveris, aurum iverit ad Persas  
 " captivum. CROES. Bona verba, ô homo! SOL.  
 " Ne



“ Ne sanè sic fiant hæc, *precor*. Vidèris ergo confiteri  
 “ ferrum *esse* præstantius. CROES. Jubèrne ergo me  
 “ consecrare Deo lateres ferreos; aurum verò retro  
 “ rursus revocare? SOL. Neque indigebit ille ferro:  
 “ sed, si ve æs dicaveris, si ve aurum, consecraveris qui-  
 “ dem *id* possessionem aliquando, & prædam aliis,  
 “ *scil.* Phocensibus, aut Bæotiis, aut Delphis ipsis, aut  
 “ latroni cuiquam tyranno: Deo verò parva est cura  
 “ aurificum vestrorum. CROES. Oppugnas tu semper  
 “ divitias meas, & invides.” MER. Non fert, ô  
 Charon, Lydus iste libertatem *Solonis*, & verborum ve-  
 ritatem; sed pauper homo non trepidans, & liberè di-  
 cens quod videtur, apparet ei res *prorsus* nova. Re-  
 miniscetur verò *Solonis* paulò post, quum oportebit  
 ipsum captum sursum-agi a Cyro in rogam: nuper  
 enim audiavi Clotho perlegentem quæ cuique desti-  
 nata-sunt. In quibus scripta fuere & hæc, “ Cræsum  
 “ quidem a Cyro-capiendum, Cyrum verò ipsum mori-  
 “ turum e Messagetide illa.” Vidèrne Scythicam  
*illam*, in equo albo equitantem? CHAR. *Video*, per  
 Jovem. MER. Tomyris est illa; & hæc, abscisso Cyri  
 capite, injiciet *idem* in utrem sanguine plenum. Vidèrne  
 verò & filium ejus, *scil.* Cyri, juvenem? Cambyfes est  
 ille. Regnabit hic post patrem, atque-inceptis-frustra-  
 tus mille *modis* & in Libya, & Æthiopia, tandem in-  
 faniâ correptus, quòd-occiderit Apim, morietur. CHAR.  
*O res* multo risu *dignas*! At quis nunc eos *vel* aspicere  
 sustineat, alios adeò despicientes? Aut quis crederet  
 quòd, paulò post, hic quidem captivus erit; ille verò  
 caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ sub-  
 strictus, ille diademate *indutus*, cui coquus, pisce dissecto,  
 tradit annulum, *In insula circumflua*; *gloriatur* verò  
*esse rex quipiam*? MER. Bellè parodiam-fruvis, ô  
 Charon: sed Polycratem vides, Samiorum tyrannum,  
 qui putat *se* esse *felicem*. Sed & hic ipse, proditus  
 Orcetæ satrapæ a *Alexandrio* famulo *illo* assistente, palo-  
 infigetur miser, excidens *felicitate* in temporis puncto.  
 Audiavi enim & hæc a Clotho. CHAR. Euge, ô  
 Clotho! Fortiter, ô optima, abscinde & ipsos & capita,  
 & palis-infigito *eos*, ut cognoscant *tandem se* esse ho-  
 mines.



mines. In tantum verò tollantur, ut-pote ex altiori-*statu* gravius casuri. Ego verò tunc ridebo, cum agnovero quemque eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiam, neque solium aureum.

9. Et horum quidem *res* ita *se* habebunt.—Vidē' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerentes, alios litigantes, alios terram-colentes, alios fœnerantes, alios mendicantes?

CHAR. Video variam quandam turbam, & vitam tumultu plenam, & urbes eorum apud examinibus similes, in quibus quisque quidem proprium quendam habet aculeum, & vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque*. At turba illa circumvolitans eos ex occulto, quinam sunt?

MER. Spes, ô Charon, & timores, & amentia, & voluptates, & avaritia, & ira, & odia, & similia. *Ex his* verò inscitia infra quidem commixta-est iis; &, per Jovem, odium etiam simul-degit *cum* illis, & ira, & zelotypia, & imperitia, & perplexitas, & avaritia. Timor verò, & spes supra *eos* volitantes, ille quidem incidens territat aliquando, & trepidare facit; hæ verò, *nempe*, spes, suspensæ supra caput, quando quis maxime putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem passos* quod vides Tantalum etiam apud inferos ex aqua patientem; Si verò oculos intenderis, aspicias Parcas etiam in alto fufum cuique adnentes, unde contigit omnes suspendi e filis tenuibus. Vidēsne quasi quædam araneorum-fila descendencia in unumquemque a fufis.

CHAR. Video tenue prorsus filum innexum ut plurimum unicuique, hoc quidem illi, illud verò alii.

MER. Ita, ô portitor: nam destinatum-est illi interim ex hoc *filo*, huic vero ex alio; & hunc quidem hæredem-feri illius, cujus filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Vidē' igitur omnes suspensos a tenui *filo*? Et hic quidem, subtrahitur-in-altum, sublimis est, & paulò post, rupto lino, cum non amplius resistere-poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululum sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ *ejus* vix a-vicinis auditâ. CHAR. Hæc, ô Mer-

curi, *sunt* prorsus ridicula.



10. MER. Non equidem potes, ô Charon, pro dignitate (*i. e. ut merentur*) dicere, quam sint ridicula; & præcipuè vehementia eorum (*i. e. hominum*) studia, & quòd ipsi in media spe abeunt, ab optima morte abrepti. Sunt verò, ut vides, nuncii ejus ministrisque permulti, epiali, & febres, & tabes, & peripneumonia, & gladii, & latrocinia, & cicutæ, & judices, & tyranni: & nil omnino horum subit eos (*i. e. eorum mentes*) dum bene-agunt (*i. e. prosperi sunt*). Cum verò dejecti fuerint, tum illud iis in ore frequens est, Ohe, &, Væ, wæ, & Hei mihi! Si verò statim ab initio considerarent, quòd & ipsi sunt mortales, & quòd in vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si hæc considerarent*) & prudentius viverent, & mortui minùs angerentur: nunc verò sperantes in æternum uti præsentibus, cum minister superveniens vocet & abducat eos illaqueans febre, vel tabe, tum indignantur ad abductionem, quia-nunquam expectârunt se abreptos-fore ex iis terrenis bonis. Aut (*ut exemplum offeram*) quid, arbitraris, non faceret ille, potius quam domum ædificaret, qui studiosè domum extruit, & operarios urget, si certior fieret quòd illa (*scil. domus*) habebit sibi finem (*i. e. perficietur*) at ipsum, imposito jam tecto, decessurum, relictâ hæredi ejusdem fruitione, cum ipse miser ne vel cœnârit in ea? Et porro ille, qui quidem gaudet quòd uxor peperit sibi masculam prolem, & convivio-excipit amicos propter hoc, & imponit puero patris nomen, si hic, inquam, sciret, quòd puer septem annos natus obierit, num videtur tibi gavissurus propter eum natum? Sed causa falsi hujus gaudii est, quòd spectat quidem illum alium in filio fortunatum, nempe, patrem athletæ qui vicerit in Olympicis ludis; non verò respicit vicinum efferentem filium ad rogam, neque novit a quali filo suspensus erat ipsi. Vidéne verò illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde verò, prius-quam iis fruantur, avocatos ab incurrentibus nunciis & ministris illis, quos nominavi? CHAR. Video hæc omnia; & reputo apud me, quidnam in vita sit iis jucundum illud, vel quid sit istud, quo privati indignantur.



11. Si quis itaque aspiciat eorum reges, qui videntur esse felicissimi, extra instabilitatem, & ut dicis (*i. e. ut dici solet*) ambiguitatem fortunæ, invenient tristitia plura jucundis, iis adhærentia, *scil.* timores, & tumultus, & odia, & insidias, & iras, & adulationes; omnes enim *reges* versantur-cum his. Omitto luctus, & morbos, & affectus, planè dominantia ipsis ex æquo cum cæteris hominibus, quoniam quidem tempus recensendi mala horum (*scil.* *regum*) esset *idem ac tempus considerandi* qualia sunt mala privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam homines mihi visi-sunt esse similes, totâque eorum vita. Jâmne unquam vidisti bullas in aqua exsurgentes sub impetu- osè-defiliente aliqua scatebra? Illos dico inflatos-tumores, e quibus spuma cogitur. Quædam igitur ex-iis bullis parvæ sunt, & statim ruptæ evanuerunt; aliæ verò diutius durant, & accedentibus ad eas aliis, ipsæ prorsus-inflatæ in maximum attolluntur tumorem. At deinde quidem, & illæ *permagnæ* tandem penitus disruptæ sunt: non enim possibile est aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores sunt, illi verò minores; & hi quidem habent momentaneam & fluxam inflationem; illi verò, simulac constituti-sunt, esse-desiêrunt: necesse verò est itaque omnibus disrumpi. MER. O Charon, assimulâsti tu homines nihilo deterius Homero ipso, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum-sint, ô Mercuri, qualia faciant; & ut æmulentur inter se, contententes de imperiis, & honoribus, & possessionibus, quæ omnia oportebit ipsos relinquentes ad nos descendere, habentes unum tantum obolum. Visne igitur, quoniam sumus in hoc excelso-loco, ut vociferatus quàm maximè possum adhorter eos, “abstinere quidem a vanis laboribus, “vivere autem, semper habentes mortem ante oculos,” dicens; O vani, quid solliciti-estis de his rebus? Desinite laborare, non enim vivetis in æternum. Nil-eorum quæ hic splendida sunt sempiternum est; neque quisquam mortuus potuerit-auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, & agrum, & aurum, semper esse aliorum, & dominos mu-



*tare*—Si inclamarem hæc & similia ipsis ex loco-unde-audiri possim, nōne putas vitam magnopere adjutam fore, & *homines* futuros longè prudentiores? MER. O beate, non nōsti, quomodo ignorantia & error dispo- fuerint eos; adeò ut aures jam possint ipsis aperiri ne vel terebro, obturârunt eas tam multâ cera, quemad- modum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hîc præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, & quales sint diju- dicârunt. CHAR. Ergo inclamare-velim *vel* illis. MER. Supervacaneum *est* dicere iis hæc quæ sciunt. Vidēsne ut absistentes a vulgo derident ea quæ fiunt, & nequaquam iis delectantur, sed apparent *vel* jam me- ditantes fugam a vita ad vos? Quippe odio-habentur *ab hominibus*, quòd redarguant eorum imperitiam. CHAR. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi.—Sed jam de- scendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere u- num adhuc (& id mihi cum-ostenderis, expositionem *hanc* perfectam feceris) *nempe*, videre-corporum repo- sitoria, ubi defodiunt *eadem*.—MER. Vocant talia, ô Charon, monumenta, & tumulos, & sepulchra. Sed vidēs aggeres illos ante urbes, & columnas, & pyra- midas? Illa omnia sunt ~~cadaverum~~ receptacula, & cor- porum reconditoria. CHAR. Quid ergo illi coronant saxa, & unguento inungunt? Alii verò, constructo rogo ante tumulos, & effossâ foveâ quâdam, adoléntque sumptuosas illas cœnas, & infundunt vinum mulsûmque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc *sunt* ad eos *qui* in orco *sunt*. Credunt verò um- bras remissas ab inferis cœnare quidem ut-cunque iis possibile *est*, circumvolitantes nidorem & fumum; bi- bere verò mulsûm e fovea. CHAR. Illósne adhuc bi- bere aut edere, quorum calvarix *sunt* aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nōsti itaque *tu*, an semel subterranei facti possint ampliùs redire. Quin & *ego*, ô Mercuri, pate-  
rer



rer prorsus ridicula, non paucis negotiis occupatus, si oporteret me non solum deducere eos, sed etiam reducere rursus, postquam biberint. O stulti præ amentia! nescientes quantis terminis res mortuorum & vivorum discretæ sunt, & quales sunt res apud nos; & quòd, *Et tumulo carens vir, quique sortitus est tumulum, pariter mortuus est.* Irus verò, imperatòrque Agamemnon, sunt in eodem honore. Puer autem Thetidis pulchricomæ est æqualis Therfitæ. Omnes verò sunt pariter caduca capita mortuorum, nudique, aridique per asphodelo-confitum pratum. MER. O Hercules, quam multum Homeri exhauris! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Vidésne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus est Ajax in littore Rhæteo. CHAR. Non magna, ô Mercuri, sunt monumenta.

14. Ostende jam mihi urbes illas insignes, de quibus infra audimus, nempe, Ninum Sardanapali, & Babylo-nem, & Mycenæ, & Cleonæ, & Ilium ipsum. Memini enim quòd trajeci illinc plurimos, adeò ut per decem totos annos ne navim-subdlexerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam ever-sa est, & nullum ejus vestigium adhuc reliquum manet; nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illabene-turrita, illa circumdata magno mœnium-ambitu; & ipsa non multò post exquirenda, ut jam Ninus. Pudet verò me monstrare tibi Mycenæ, & Cleonæ, & præcipuè Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter car-minum magniloquentiam. At olim quidem fortunatæ erant hæ urbes: nunc verò interierunt & ipsæ. Mori-untur enim, ô portitor, & urbes quemadmodum ho-mines; &, quod est incredibilius, tota etiam flumina. Ergo Inachi ne vel monumentum adhuc restat in Argo. CHAR. Vah, quæ-laudes, Homere, & quæ-nomina! Ilium Sacrum, & latas-vias habens, & pulchrè structæ Cleonæ.

15. Sed, inter sermones nostros, quinam sunt illi bel-lantes, aut cujus rei gratiâ occidunt se mutuò? MER. Argivos vides, ô Charon, & Lacedæmonios, & Othry-adem imperatorem illum semimortuum inscribentem  
tro-



trophæum sanguine suo. CHAR. Quâ verò de re bellum *est* iis, ô Mercuri? MER. De eo ipso agro in quo pugnant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen acceperit spatium pedale ab Æaco. Colent verò agrum hunc aliàs alii, sæpe aratro revelantes trophæum *illud* e sedibus. MER. Hæc quidem ita se habebunt. Nos verò jam descendentes, & rursus bene disponentes montes *hósce* in locum *suum*, discedamus, ego quidem ad quæ missus-sum, tu verò ad navigium: veniam verò tibi paulò post, & ipse mortuos deducens. CHAR. Bene fecisti, ô Mercuri; semper scribêris beneficus: profeci *enim* quodammodo per te *in-hac* peregrinatione.

O quales sunt res infœlicium hominum! *nempe*, reges, lateres aurei, hecatombæ, pugnæ! nulla verò *habetur* Charontis ratio.



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D I A L O G O R U M  
*L U C I A N I*  
 S A M O S A T E N S I S  
 L I B E R II.

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DIALOGUS I. *De Somnio: seu, Vita Luciani.*

**N**UPER quidem deseram in ludos ire, cum-essẽm ætate jam adolescens. Pater verò dispiciebat, cum amicis, quid insuper doceret me. Doctrina-itaque videbatur plerisque indigere, & labore multo, & tempore longo, & sumptu non exiguo, & fortunâ splendidâ; nostras autem *res* & tenues esse, & postulare subitum quoddam subsidium. Si verò didicissem artem aliquam *ex* mechanicis hæc (ut vocantur) primùm quidem *me-ipsam* statim habiturum sufficientia *alimenta* ab arte, & non-diutius fore domi-pastum, cum-essẽm tam-ætate-provectus: non multò verò post *me* etiam exhilaraturum patrem, semper referendo quod-proveniret *ex industria mea*. Caput igitur secundæ deliberationis proponebatur; *nempe*, quænam *esset* optima ars, & facillima ad-discendum, & viro libero digna, & promptum habens apparatus-sumptum, & sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit (*i. e. affectus erat*) vel *ex privata-sententia*, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus* a matre *tum* aderat, existimatus optimus esse statuarius, & lapidum expolitor inter maximè celebres) “ Non fas (inquit) aliam artem prævalere, te  
 “ præsentem; sed abducito hunc (commonstrans me)  
 “ & assumptum doceto esse bonum lapidum opificem,  
 “ & con-



“ & concinnatorem, & statuarium: potest enim vel  
 “ hoc, *felicitate se habens*, ut nōsti, a natura. Con-  
 jiciebat verò *id e ludicris a me confectis* e cera; cum  
 enim dimissus-esset a praeceptoribus, ceram abradens  
 effingebam aut boves, aut equos, aut, per Jovem, &  
 homines; *idque* consimiliter *satis*, ut patri videbar;  
 propter quæ accipiebam quidem plagas a praeptori-  
 bus. Tunc verò etiam hæc laudi erant in indolem  
*meam*; & concipiebant *omnes* bonam de me spem, ut-  
 pote *qui* artem brevè discere-futurus-esset, ex illâ fin-  
 gendi-facultate. Videbatur igitur simul dies idoneus  
 arti auspicandæ, & ego traditus-eram avunculo, non  
 admodum, per Jovem, *ea-re-gravatus*: sed videbatur  
 mihi *ars illa* habere & lusum quendam non injucundum,  
 & ostentandi-occasionem apud æquales *meos*, si conspi-  
 ceret & Deos sculperet, & parvas quasdam imagines  
 fabricare, cum mihi, tum illis quibus mallet. Et tunc  
 primum illud, ac incipientibus usitatum, contigit.  
 Avunculus enim, dato mihi cœlo quopiam, jussit me  
 leniter attingere tabulam in medio jacentem, addens  
 tritum illud, *Initium* bonum est *dimidium* *omnis* operis.  
 Durius verò impingente *me* præ imperitia, tabula qui-  
 dem est-fracta. Ille verò ægre-ferens, & arripiens  
 scuticam quandam prope jacentem, initiavit me non  
 mansuetè, neque hortativo-more, adeo ut lachrymæ  
 essent mihi artis procemium. Ausugiens igitur isthinc  
 domum abeo, ululans continuò, & oppletus oculos la-  
 chrymis: & commemoro scuticam, & ostendebam vi-  
 bices, & accusabam nimiam quandam *avunculi* crudeli-  
 tatem, addens quòd fecerat hæc præ invidia, ne ipsum  
 arte superarem. Matre verò indignatâ, & multum  
 fratri convitiatâ, postquam nox supervenit, dormiebam  
 lachrymabundus adhuc, & totam noctem cogitabundus.  
 At huc usque narrata *sunt* quidem ridicula & puerilia:  
 audietis verò, ô viri, post hæc non ampliùs contem-  
 nenda, sed quæ poscunt auditores vel prorsus auscul-  
 tandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus*  
*Somnus venit ad me in quiete, benignam per noctem*,  
 manifestus ita ut nil veritati deesset. Adhuc itaque,  
 vel tantum post tempus, habitusque conspectorum  
 restant mihi in oculis, & vox auditorum insonans  
 est



est (i. e. insonat auribus meis) erant omnia adeò manifesta.—

2. Duæ mulieres manibus prehendentes trahebant me, utraque ad seipsam, violenter admodum, & strenuè. Parum itaque *absuit quin* discerperent me contendentes inter se: nam altera quidem jam superabat, & habuit propemodum me totum; jam verò rursus habebat ab altera. Clamabant verò am bæ in se-invicem; hæc quidem, quasi *illa* vellet possidere me, suus utpote-qui-esset; at illa, quasi *hæc* frustra vendicaret, *sibi* aliena. Erat quidem altera operaria, & virilis, & comam squalida, manus callo obducta, vestitu fuccincta, pulvere-marmoreo oppleta, qualis erat avunculus, quum lapides sculperet: at altera perquam facie-venusta, & habitu decora, & vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri earum mallet me-adjungere.

3. Dura verò & virilis illa *sic* prior locuta-est.—  
 “ Ego, chare fili, ars sum statuaria, quam heri discere  
 “ cœpisti, & domestica tibi, & a-familia *tua* cognata.  
 “ Nam & avus tuus (addens nomen avi-materni) marmorarius fuit, & avunculi *tui* ambo, magnoperèque  
 “ claruerunt per me. Si verò velis abstinere a nugis  
 “ & tricis hujus (alteram indicans) sequi verò & cohabitare mecum; primùm quidem fortiter alère, &  
 “ habebis humeros validos; eris verò alienus ab omni  
 “ invidia, & nunquam abibis in terram-externam, relictâ patriâ, & familiaribus; neque laudabunt te  
 “ omnes propter verba. Ne verò averferis corporis  
 “ *hujusce* frugalitatem, neque vestimenti sordes. Nam  
 “ & Phidias ille, progressus ab hujusmodi *initiiis*, spectandum-exhibuit Jovem, & Polycletus Junonem fabricavit, & Myron laudatus est, & Praxiteles in  
 “ admiratione-fuit. Hi igitur cum Diis adorantur.  
 “ Si verò ex his unus factus-fueris, quomodo quidem  
 “ non fies & ipse celebris apud omnes homines: Exhibebis verò patrem *tuum* æmulandum, reddes autem & patriam spectabilem.”—Talia, atque his etiam plura, dixit Ars illa (*nempe, statuariæ artis Dea*) hæsitans, & barbarè-pronuncians omnia; studiosè verò admodum connectens *verba*, & contendens mihi per-



persuadere. Sed non ulterius memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera-in-hunc-ferme-modum.—“Ego verò, ô fili, Doctrina sum; “consueta jam, & nota tibi, tametsi nondum me ad “finem expertus-sis. Quanta itaque bona quæstiveris “marmorarius factus, hæc quidem jam-dixit. Nihil “enim eris quod non operarius fuerit (*i. e. nil nisi operarius eris*) corpore laborans, & in hoc ponens totam “vitæ spem: obscurus quidem ipse, parvum & abjectum *lucellum* accipiens, sententiâ humilis, reditu verò tenuis: neque *eris* amicis in-foro-auxiliaris, nec inimicis formidabilis, nec civibus æmulandus; sed “unum illud, *nempe*, opifex, & e promiscua plebe “unus; semper formidans eminentem *quemque*, & colens dicere valentem, leporis vitam vivens, & præda “ipse potentioris. Si verò factus-fueris etiam Phidias, “aut Polycletus, & elaborâris mirabilia multa, omnes “quidem laudabunt artem, non erit verò *aliquis ex* “videntibus, si mentem habeat, qui optârit fieri tibi “similis. Qualisqualis enim fueris, censebere mechanicus *tantum*, & opifex, & manibus-victum-quæritans. “Si verò mihi obsequaris, primùm quidem ostendam “tibi opera multorum virorum antiquorum, enarrans “& gesta mirabilia, & sermones eorundem, reddensque “*te* (ut *ita* dicam) omnium peritum: & exornabo animum, quod est *in-te* præcipuum, multis bonisque “ornamentis, *nempe*, modestiâ, justitiâ, pietate, mansuetudine, æquitate, prudentiâ, fortitudine, pulchrorum amore, appetitu erga honestissima. Hæc enim sunt re verâ purus animi ornatus. Nil verò aut antiquum aut nunc agendum latebit te: sed & mecum “providebis quæ opus sunt; &, in-summa, brevì docebo te omnia & quotquot divina sunt, & quot humana. Et qui nunc pauper *es*, filius alicujus (*i. e. nescio cujus*) qui statuisti aliquid de arte adeò illiberali, eris paulò post æmulandus, & invidendus omnibus, *utpote* honestatus, & laudatus, & propter optima æstimatus, & conspectus a præcellentibus genere “& divitiis; indutus quidem hujusmodi veste (ostendens suam, gerebat autem prorsus splendidam) magistratu



“ gistratu verò, & primo loco honestatus. Et, si ali-  
 “ cubi peregrineris, nec ignotus eris, neque obscurus  
 “ in terra aliena; talia (*i. e. illustria adeò*) tibi ad-  
 “ dam insignia; ita-ut unusquisque aspicientium,  
 “ proximum tangens, monstrârit te digito, dicens, *Hic*  
 “ *ille est*. Si verò fuerit aliquid studio dignum, & oc-  
 “ cupaverit amicos tuos, aut totam etiam civitatem,  
 “ omnes convertent-oculos in te. Et, sicubi fortè di-  
 “ cas quid, auscultabunt plurimi inhiantes, admirantes,  
 “ & fœlicem-prædicantes te *propter*-vim sermonum, &  
 “ patrem tuum *propter* fortunam. Quod verò dicunt;  
 “ *scil.* “ quòd quidam fiunt immortales ex homini-  
 “ bus,” id tibi adjiciam. Si etenim decesseris ipse e  
 “ vita, nunquam defines adesse eruditis, & versari cum  
 “ optimis. Vidésne Demosthenem illum, cujus filium,  
 “ & quantum ego reddidi? Vidésne Æschinem, qui  
 “ filius fuit tympanistriæ? At tamen Philippus colebat  
 “ eum per me (*i. e. meâ operâ.*) Socrates verò, & ipse  
 “ educatus sub statuaria hac, quamprimum intellexit  
 “ meliora, & ab ea aufugiens transiit ad me, audin’ ut  
 “ ab omnibus decantetur? Rejjiciens verò tantos illos,  
 “ talésque viros, & gesta splendida, & orationes graves,  
 “ & habitum decorum, & honorem, & gloriam, & lau-  
 “ dem, & sedes-primas, & potentiam, & imperia, &  
 “ celebrem-esse propter sermones, & beatum-prædicari  
 “ propter prudentiam (*rejjiciens, inquam, hæc*) indu-  
 “ ésque tuniculam sordidam, & resumes habitum ser-  
 “ vilem, & habebis in manibus vectes, & scalpra, &  
 “ cæla, & malleos; deorsum in opus inclinatus, ab-  
 “ jectus *ipse*, & abjecta-affectans, & omni modo de-  
 “ missus; nunquam caput-erigens, nihil aut virile aut  
 “ liberum cogitans, sed providens quomodo quidem  
 “ opera erunt tibi proportionem-concinna, & speciosa,  
 “ minimè verò sollicitus, quomodo eris ipse concin-  
 “ núsque & ornatus; sed reddens teipsum saxis *ipsis*  
 “ despectiorem.”

5. Illâ hæc adhuc dicente, ego non expectans finem  
 orationis, *sed*, assurgens, sententiam-tuli: &, relicta  
 deformi illâ, & operariâ, transivi ad Doctrinam, lætus  
 admodum; & præcipuè, quum scutica venit mihi in  
 mentem, & quòd pridie statim inflixerat plagas non



paucas mihi incipienti. Illa verò, deserta, primum quidem indignabatur, & manus complodebat, & dentibus infrendebat: postremò verò dirigit, & mutata est in saxum, quemadmodum audimus de Niobe. Si verò passa est incredibilia, ne diffidite *mibi*; somnia enim mirifica sunt. Altera verò, ad me aspiciens, inquit, "Remunerabo igitur te *pro-justitia*, quòd rectè dijudicâris hanc causam. Et jam adesto, ascende currum hunc (ostendens currum quendam alatorum quorundam equorum Pegaso similium) ut videas quâlia & quanta non, secutus me, ignoraturus eras." Postquam verò ascendi, illa quidem agitabat, & auri-gabatur. Ego verò sublatus in altum, & incipiens ab ortu, usque ad occidentem contemplabar urbes, & gentes, & populos, quemadmodum Triptolemus ille, seminans & ipse aliquid in terram. Non-jam verò meminì, quid seminatum illud erat; sed hoc solum, quòd homines ex imo suspicientes laudabant *me*, & *illi*, ad quos volatu perveneram, deducebant cum multa laude. Postquam verò mihi ostendisset res tantas, & me illis laudantibus, reduxit iterum non-ampliùs indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque & patrem *meum* stantem, & expectantem, ostendit ei vestitum illum, & me, qualis (*i. e. quàm pulcher*) venerim; submonuitque *eum*, qualia (*i. e. quàm iniqua*) propemodum statuisent de me.

6. Memini *me* hæc vidisse, cum-esset jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum hæc narro, "O Hercules (dixerit aliquis) quàm longum & judiciale est hoc somnium!" Tum succinuerit alius, "Hyemale est somnium, cum noctes sunt longissimæ; aut forsàn trinoctiale, ut est & Hercules ipse. Quid ergo venit illi *in mentem*, ut-nugaretur talia (*i. e. sic*) apud nos, & memoraret noctem puerilem, & vetera jamque obsoleta somnia; *omnis enim frigida narratio insipida est*. Num suspicatus est nos esse quosdam somniorum aliquorum interpretes?"—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe*, & illud in domo paterna, & cætera *deinceps somnia, nugari voluit, sive,*  
inter-



*interpretandum quid proposuit. Nôstis enim quòd-enarravit visionem, non ut simulationem (i. e. non quasi simulare, sive obscurum quid proponere vellet) neque quasi conscius se nugari in iis rebus; & hoc, in bello & rerum desperatione, circumstantibus jam hostibus: sed narratio illa habuit & utile quiddam. Enarravi proinde ego hoc vobis Somnium, eâ gratiâ, ut adolescentes convertantur ad præstantiora, & Doctrinam amplectantur; & præcipué, si quis eorum præ inopia malè-statuat, & ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd & ille, cum-audierit narrationem hanc, confirmabitur, proponens sibi me sufficiens exemplum, dum-considerat, qualis quidem cum-esset, prorupi tamen ad pulcherrima, & Doctrinam appetivi, nil pertimescens propter paupertatem tunc urgentem. Qualisqualis verò ad vos pervenerim, adsum obicurius nullo saltem statuatio, etiamsi nil aliud.*

## DIALOGUS II. Deorum Concio.

JUP. **N**E ampliùs, ô superi, susurretis, neque in angulos conversi in aurem alii-alii sermones communicetis, utpote-indignant, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est vobis de hisce rebus, apertè dicat unusquisque quæ sibi videntur, & accuset. Tu verò, ô Mercuri, promulga præconium, ex lege. MERC. Audi; tace. Quis ex perfectis Diis, quibus licet, vult verba facere? Consultatio verò est de iniquis & hospitibus. MOM. Ego Momus, ô Jupiter, si permiseris mihi dicere. JUP. Præconium jam permittit; quare nil indigebis me (i. e. meo permissu.) MOM. Dico igitur, nostrum nonnullos atrociam facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant se-præstare nil magnum neque juvenile (i. e. forte) nisi reddiderint & pedisequos & famulos suos honore-pares nobis. Volo verò, ô Jupiter, te concedere mihi loqui cum libertate; neque enim alioqui possum. At nôrunt me omnes, quàm sum linguâ liber, quòd-que nil eorum reticebo quæ non decorè sunt. Reprehendo enim omnia, & apertè dico quæ mihi videntur, neque timens quempiam, neque



sententiam celans præ verecundia : quare plerisque & molestus videor, & naturâ calumniolosus, cum-vocer ab iis publicus quispiam delator. Sed quoniam licet, & proclamatum-est, & tu, ô Jupiter, concessisti cum licentia loqui, dicam *sanè* nil reformidans.—Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum confestsûs, & quòd ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *hi, inquam*, subvexerunt insuper in cælum & ministros, & thiasî-sodales, & adscripserunt eos *Deorum numero*. Et nunc, æquè *ac nos*, cum portiones factâ-distributione-possident, tum participes-sunt sacrificiorum ; & *hoc*, ne quidem persolventes nobis pensionem inquilinis-solvendam.—JUP. Dicito, ô Mome, ænigmaticè nihil, sed dilucidè & apertè, addens & nomen. Nunc enim oratio tua in medium projecta-est, ita-est, ut multos assimulemus, & dictis *tuis* adaptemus, aliàs alium. Oportet verò concionatorem-liberum nil tergiversari *in* dicendo.

2. MOM. Euge, ô Jupiter ! quòd & cohortaris me ad linguæ libertatem. Facis enim hoc re verâ regiè & magnanimiter : quare dicam & NOMEN.—Generosissimus itaque Bacchus ille, seu i homo *tantum*, nec a stirpe materna Græcus, sed Cadmi Syrophænicis, cuiusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum ; omnes enim, opinor, videtis quàm naturâ mollis *sit*, & effæminatus ; semi-insanus, & a summo-mane merum spirans. Hic verò *idem* adscivit nobis vel totam curiam, &, adducto choro *suo*, adest, & Deos fecit Panem, & Silenum, & Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, & formis monstrosos ; quorum alter quidem (*nempe Pan*) cornua habens, &, quantum *est* a medio ad inum, capræ similis, & barbam profundam demittens, parum differt-ab hirco ; alter verò (*scil. Silenus*) *est* senex calvus, simus nasum, vectus plerumque asino, Lydus, *inquam*, iste : Satiri verò *sunt* alii, auribus acuti, calvi & ipsi, & cornigeri (qualia cornua nascuntur hædis nuper natis) Phryges quidam. Habent verò omnes & caudas. Videtis quales nobis Deos facit generosus ille ? *Anne*-deinde miramur, si homines nos  
con-



contemnānt, videntes ridiculos adeò & monstrosos Deos? Omitto verò dicere, quò adduxit & mulieres duas, alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus & coronam astrorum choro annumeravit) alteram verò Icarii agricolæ filiam. Et, quod *est* maxime omnium ridiculum, ô Dii, adduxit & *ejusdem*, *nempe*, Erigones, canem; & hunc, ne puella doleret, ni in cælo haberet illum ipsius familiarem, quemque dilexit, catellum. Nónne hæc videntur vobis contumelia, temulenti-petulantia, & ludibrium?—Audite verò & alios (*i. e. de aliis*)

3. JUP. Dicas nihil, ô Mome, aut de Æsculapio, aut Hercule: video enim quò oratione rapiare. Hi enim, (*i. e. quod ad hos attinet*) alter quidem eorum fanat, & suscitāt *ægrotos* e morbis, & est *pretio-æqualis multis aliis*. Hercules verò, qui-est meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. MOM. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguæ contra & teipsum, multa possem dicere. JUP. Et in me quidem *vel* maximè licet. Num igitur & me reum-agis peregrinitatis? MOM. Licet quidem in Creta audire non solum hoc, verum dicunt & aliud quiddam de te; & ostendant sepulchrum *tuum*. Ego verò neque illis credo, neque Ægientibus *inter*-Achaïos, qui dicunt te supposititium esse—Quæ verò, opinor, oportere præcipuè reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus *fæminis* commixtus, & ad eas descendens in aliâs aliâ formâ præbisti principium talium delictorum, & causam cur cœtus noster nôthis completur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum te diffingeret, aurum cum-esses; & præ Jove fieres nobis aut aruilla, aut monile, aut inauris. At verò completisti cælum semideis hîscæ; non enim aliter dicere-possum. Et quæ res est maximè ridicula, *est hæc quæ eveniet*, cum quis subito audierit, quòd Hercules quidem exhibitus-est Deus; Eurystheus verò, qui ipsi imperabat, est mortuus; & quòd propè *se invicem sunt* templum quidem Herculis famuli, & Eurysthei domini ejus sepulchrum *tantum*. Et rursus, Bacchus quidem



Thebis *est* Deus; consobrini verò ejus, Pentheus, Actæon, & Learchus hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, & conversus-es ad mortales, imitati-sunt te omnes; & non solum mares, sed, quod est turpissimum, fœmineæ etiam Deæ. Quis enim non novit Anchisen, & Tithonum, & Endymionem, & Jasonem, & cæteros? Quare volo hæc omittere: longum enim esset reprehendere *singula*.

4. JUP. Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam *ejus*. MOM. Ergo non dixero de aquila, quòd & hæc in cælo est in sceptro regio confidens, & solum-non nidificans super capite tuo, Deus esse existimatus. An omittemus & hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, & Corybas & Sabazius, unde, *inquam*, hi nobis sunt-accerfiti; aut Mithres ille Medus, ille *gerens* candyn & tiamam, nec voce græcissans, adeo-ut non intelligat, si quis *ei* præbibat? Scythæ ergo & Getæ, hæc videntes horum *dedecora*, nobis longum valere jussis, immortales-faciunt & ipsi, & Deos suffragiis-creant quoscunque volunt, eodem modo quo & Zamolxis *ille*, servus cum-esset, adscriptus-est *Deorum numero*, nescio quomodo latens (*i. e. clam nos*) Et hæc sanè omniâ, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, & linteis amictæ, quisnam es, ô optime, aut quomodo, latrator-cum-fis, Deus esse dignaris? Taurus verò hic Memphites, verficolor hic, quid *sibi* volens adoratur, & oracula-edit, & prophetas habet? Pudet verò me nominare ibidas, & simias, & hircos, & alia multo-magis ridicula, nescio quomodo ex Ægypto in cælum-confertim-intrusa. Quæ *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex æquo, aut etiam magis quam vos *ipsi*? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? JUP. Turpia hæc re verâ dicis de Ægyptiis. Attamen, ô Mome, pleraque eorum æsignata (*sive mysteria*) sunt, & non omnino oportet *te* sacris-non-initiatum deridere *ea*. MOM. Prorsus igitur, ô Jupiter, opus est nobis mysteriis, ut sciamus Deos *esse* Deos, canicipites verò canicipites.

5. JUP. Omitte, *inquam*, ea de Ægyptiis: aliàs enim



enim de his per otium deliberabimus. Tu verò alios nominato. MOM. Trophonium, ô Jupiter, &, quod maximè angit me, Amphilochem; qui, cum sit filius scelesti & matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, & præstigiatoresagens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs æstimaris, sed jam vaticinatur omnis lapis, & omnis ara, quæ perfusa-sit oleo, & coronas habeat, & homine præstigiatore abundet; quales *nunc dierum* sunt plurimi. Jam enim & Polydamantis athletæ statua medetur febricitantibus in Olympia, & Theaginis in Thaso, & sacrificant Hæctori in Ilio, & Protefilao e-regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, & sacrilegium; &, in summa, *homines* despexerunt nos, rectè facientes.—Atque hæc quidem sunt quæ dicere volui de nothis & adscriptitiis.—Cæterum ego, audiens jam multa etiam peregrina nomina *numinum*-quorundam neque apud nos existentium, neque omnino constare valentium, prorsus, ô Jupiter, risui-indulgeo propter hæc etiam. Nam ubinam est illa multum celebrata virtus, & natura, & fatum, & fortuna, fundamento-carentia, & vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria (*i. e. temere ficta*) ita *tamen* simplicibus *hominibus* persuaferunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quæ-fato-decreta-sunt, & quæ destinata-sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum? Novi enim quod & tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adeò-ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, & sibilantes; præcipuè eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione; & oportet nos cohibere ex iis plurima, ne supra-modum fiant, (*i. e. crescant.*)



DECRETUM. *Bonâ fiat Fortunâ.*

6. **C**ONCIONE legitimâ coactâ, septimo die mensis in-  
 unis, Prytanini-agebat Jupiter, & præsidebat  
 Neptunus; præfectum-agebat Apollo, scribam agebat  
 Momus Noctis filius; & sententiam dixit Somnus.—  
 QUONIAM peregrini multi, non solum Græci, verùm  
 etiam Barbari, minimè digni nobiscum participes-esse  
 civitatis hujusce, adscripti Deorum numero, nescio quo-  
 modo, Diique existimati, complevere quidem cælum,  
 adeo-ut convivium nostrum sit plenum tumultuosâ turbâ  
 multilinguium quorundam, & undique collectorum:  
 defecit verò ambrosia, & nectar, ita-ut cotyla jam sit  
 (i. e. æstimatur) minæ, propter multitudinem biben-  
 tium: alii vero, præ arrogantia, expulsis veteribus ve-  
 risque Diis, dignos-censent seiptos prima-sede, præter  
 omnia patria (i. e. contra mores patrios) & volunt præ-  
 poni nobis in terris: propter hæc omnia, VISUM ESTO  
 Senatui Populôque Cælesti, concilium quidem cogi in  
 Olympo circa solstitium hybernum; septem verò per-  
 fectos Deos eligi arbitros, tres quidem e veteri senatu  
 qui fuit sub Saturno, quatuor verò ex duodecim, &  
 inter eos Jovem. Ipsos verò hosce arbitros sedere, sus-  
 cepto legitimo juramento per Stygem. Mercurium  
 verò proclamando congregare omnes, quotquot volunt  
 contribui in Deorum-confessum. Illos autem venire,  
 adducentes testes juratos, & indicia generis. Deinde  
 verò coram-veniant hi sigillatim. Arbitri verò rem ex-  
 pendent, vel declarabunt eos esse Deos, vel ablegabunt  
 ad sepulchra sua, & repositoria majorum. Si verò quis  
 e non-probatis, & ab arbitris semel segregatis, deprehen-  
 sus-fuerit in cælum ascendens, eundem in tartarum  
 præcipitari. Quemque verò exercere suam artem; &  
 neque Minervam sanare, nec Æsculapium vaticinari,  
 nec Apollinem solum præstare tam-multa: sed deligen-  
 tem unum quiddam, vatem esse, aut citharædum, aut  
 medicum. Edicere verò philosophis, ne fingant nova vo-  
 cabula, neque augentur de iis-quæ non nõsunt. Quotquot  
 verò jam immerito habiti-sunt-digni templis aut sacrifi-  
 ciis, simulachra quidem illorum everti; substitui verò,  
 vel Jovis, vel Junonis, vel Apollinis, vel cujuscumque  
 alterius;



alterius; civitatem verò suam aggerere illis tumultum, & pro ara, cippum erigere. Si verò quis simulaverit-se non-audisse præconium, & noluerit venire ad arbitros, damnanto desertam ejus causam.—JUP. Hoc quidem est justissimum nobis Decretum, ô Mome; & cuicunque ita videtur, protendat manum. Ita verò potius fiat: novi enim quod complures erunt non protensa manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium-promulgaverit, venite afferentes, quisque, indicia manifestâ, & demonstrationes claras, nempe, nomen patris, & matris, & unde, & quomodo factus-sit Deus, & tribum, & curiales. Ita-ut, quicunque non exhibebit hæc omnia, nil curæ-erit arbitris; etiam si quis in terris ingens habeat templum, & quamvis homines Deum esse arbitrentur.

DIALOGUS III. *Timon, sive Misanthropus.*

TIM. **O** Jupiter philie, & hospitalitie, & sodalitie, & domesticæ, & fulgurator, & jusjurandice, & nubicoge, & grandisone, & si te quid aliud attoniti vocant poetæ; ac maxime, cum in metris hærent (tunc enim illis multi-nominis factus fulcis metri ruinam, & implez rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, & gravifremum tonitru, & ardens, & candens, & terrificum fulmen? Hæc enim omnia apparent jam nugæ, & fumus planè poeticus, nec quicquam præter nominum fragorem. Illud autem tuum decantatum, & eminus-feriens, & promptum telum, nescio quomodo, penitus extinctum-est, & frigidum, retinens ne vel parvulam iracundiæ scintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum citius ellychnium metueret, quam flammam cuncta-domantis fulminis; titionem adeò quempiam videre iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent se accepturos hoc solum incommodi e-vulnere, quòd maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus sit jam & Salmoneus ille tibi obtonare, non prorsus justæ-fiduciæ-expers, se id impune ausurum, quippe, contra Jovem adeo irâ-frigidum, cum sit ipse ad-facinoza-promptus, & gloriosus vir. Quomodo enim non faciat, quandoquidem tu quasi sub mandragora dormis? qui neque



neque pejerantes audias, nec injusta-agentes observes, sed lippias, & hallucineris ad ea-quæ patrantur, & auribus obsurdueris, quemadmodum senio-confecti. *At qui ita te affectum esse credere par est*, quoniam, cum, juvenis adhuc esses, & animo-acer, & ira vicens, plurima faciebas contra injustos & violentos; nec unquam erga eos inducias tunc agebas; sed semper prorsus occupatum erat fulmen, & incutiebatur ægis, & fragorem edebat tonitru, & continuò immittebatur fulgur, quasi telorum-ex-alto-jaculatio. Sed & terræ-motus *fuere tunc* instar-cribri *frequentes*, & nix cumulatim, & grando in-morem-faxorum; &, ut tecum magnificè disseram, pluvizque *fuere* effusæ, & impetuosæ, & gutta quælibet, *quasi* flumen. Quare in temporis puncto tantum ortum est naufragium sub Deucalione, ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ-appulit in Lycorem, servans fuscitabulum quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ tuâ digna, non amplius sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter in ludis-Olympicis; & hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò alii manus tibi ipsi in Olympia. Et tu, altisfremus ille, piger-eras aut canes excitare, aut vicinus advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille *tu*, & gigantum extrinctor, & Titanum victor, sedebas, dum-circumtondereris capillos ab iis, *quanquam* fulmen decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc *a te* negligenter adeò despici, aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *paniendam* tam inexhaustam vitæ insolentiam? Nam ut, omittis communibus, dicam mea; ego, qui in sublime evexi tot Atheniensium, & divites reddidi e pauperrimis, & opem tuli egenis omnibus, vel potius confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non amplius agnoscor ab iis, neque  
aspiciunt



aspiciunt *me*, qui antea verebantur, & adorabant, & de nutu meo pendebant, Sed, sicubi vel *per-viam* incedens incidam *in* eorum quempiam, prætereunt *me*, quasi olim mortui cippum quendam jacentem, ac tempore subversum, ne-quidem agnoscetes. Alii verò, vel procul videntes, aliâ divertunt, suspicantes *se* visuros inauspicatum & abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum & patronus fui. Quare, malis in hunc locum-remotum actus, & rhenone indutus, terram exerceo *pro* quatuor obolis mercenarius, solitudini & ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* lucrifactorus, *nempe*, *me* non amplius visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni & Rheæ fili, excusso hoc profundo dulcique somno (dormiisti enim supra Epimenidem) & fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, & factâ magnâ flammâ, ostende aliquam strenui & juvenilis *illius* Jovis iram; nisi vera sunt quæ fabuliferuntur a Cretensibus de te, & tuâ illic sepulturâ.

3. JUP. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum, in Montis-radici-bus, sordidus totus, & squalidus, & rhenone-amictus? Fodit verò, opinor, pronus-*cum-fit*: homo sanè loquax, & confidens. Philosophus nimirum est: *alioqui* enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater? An ignorars Timonem *filium* Eche-chratidis, Colyttensem? Hic est *ille*, qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus* *maclare* nobis totas hecatombas, apud quem consuevimus splendide celebrare Jovialia. JUP. Heu commutationem! *Hic* *cine* est honorabilis ille, ille (*in-quam*) dives, circa quem tot *fuere* amici? Quid igitur passus, talis est *factus*, squalidus, ærumnosus, fossorque, & mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem? MER. *Ut* ita quidem dicam, benignitas afflixit eum, & humanitas, & misericordia in egenos omnes; re verâ autem, dementia, & simplicitas, & delectus-nullus in amicis; qui, corvis & lupis largiens, non sensit *se ita facere*: sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse & sodales præ benevolentia erga seipsum; *eos inquam*, *escâ* interim *solu-*  
*lummodo*



*lummodo* gaudentes. Hi verò postquam exquisitè nudassent, & circumrosissent ossa *ejus*, & si qua etiam medulla inerat, exuxissent & hanc diligenter admodum; *post hæc, inquam*, aufugiebant deferentes eum siccum, & radicitus succisum; nec ampliùs agnoscentes *eum*, neque aspicientes. Unde enim *jam adsunt ei* vel opitulantes, vel vicissim largientes? Propter hæc, ut vides, fossor, & rhenone-amictus, desertâ urbe præ pudore, mercede agrum colit, malorum causâ melancholiâ-laborans, quòd ab ipso ditati fastuosè admodum prætereant *eum*, nec nomen *ejus* nôrint, an Timon vocetur. JUP. Et sanè vir *est* non despiciendus, nec negligendus. Et merito indignabatur *in nos*, calamitosus cum-sit; quoniam vel eadem egerimus *ac* execrandi isti adulatores, virum obliti, qui in aris adolevit nobis tauros tot, caprasque pinguissimas: habeo itaque jam-nunc nidorem eorum in naribus: sed propter negotiâque, & magnum pejerantium tumultum, & vim-inferentium, & rapientium; præterea verò & formidinem *ortam* a sacrilegis (hi etenim plurimi *sunt*, & observatu-difficiles, nec sinunt *me* vel paululùm connivere) *propter hæc, inquam*, jamdiu non aspexi in Atticam, & præcipuè, ex quo philosophia & verborum contentiones *apud*-eos increbuerunt. Pugnantis enim inter se, & vociferantibus *philosophis istis*, non licet exaudire *aliorum* preces. Quare oportet *me* aut obturatis federe auribus, aut rumpi ab iis, virtutem quandam, & incorporea, & nugas magnâ voce connectentibus. Propter hæc contigit & hunc negligi, *virum* erga nos non immerentem. At *tu*, ô Mercuri, assumpto Pluto, abito ociùs ad eum. Ducat verò secum Plutus & Thesaurum; & maneant ambo apud Timonem, nec facilè adeò discedant, etiamsi quam-maximè exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, & ingratitudine quam manifestârunt erga eum, & pœnas dabunt, simul-atque fulmen reparavero: Duo enim maximi *ejus* radii fracti sunt, & cuspidibus retusi, dum nuper avidiùs jacularer in Anaxagoram sophistam, qui persuasit sectatoribus *suis*, non omnino aliquos esse nos Deos. Sed aberravi quidem *ab* eo: Pericles enim manum protendebat supra ipsum. Fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, & ipsum pene com-



comminutum-est ad saxum: sed vel hoc interim supplicium sufficiet istis, *nempe*, si viderint Timonem eximie ditatum.

4. MER. Quanti erat altè vociferari, & obstrepere esse, & audacem! nec est hoc solis causas-agentibus utile, sed etiam precantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia*-clamavit, & liberè locutus-est in precatone, & convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiam-num neglectus. PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime; & hoc, me jubente? PLUT. Quia, per Jovem, contumelias-exercebat in me, & exportabat (*i. e. exhauriebat*) & in multa *frusta* dividebat; & hoc, cum-esset paternus illi amicus; & solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursúsne igitur ivero *ad eum* parasitis, & adulatoribus, & scortis donandus? Mitte me, ô Jupiter, ad illos qui intelligent munus, qui amplectentur, quibus in-pretio *fuero* ego, & desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt; &, accepto ab ea rhenone, & ligone, contenti-sunto miseri, obolos quatuor lucrati, qui *olim* negligenter dono profundeabant talenta decem. JUP. Nil ampliùs ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quòd oportet *ipsum* eligere te pro paupertate. At vidèris mihi tu quidem esse, ô *Plute*, prorsus querulus, qui nunc quidem accusas Timonem, quòd, patet factis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiâ affectus *erga te*. Aliàs verò, contra, in divites stomachabaris, dicens *te* ab iis *ita* inclusum-fuisse sub vectibus & clavibus, & sigillorum impressionibus, ut non tibi possibile esset *vel*-declinato-capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidos, & curis plenus, digitos habens-contractos juxta consuetudinem computationum, & minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et in summa, videbatur tibi pergravis res *te*, tanquam Danaen, virgineam-ducere-vitam in æreo fereòve thalamo, sub attentissimis ac scelestis-



simis pædagogis nutritum, sænore & supputatione. Dicitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum; cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes, sed vigilantes ut observarent, & oculisfixis aspicientes sigillum & vèctem; arbitantes *illud esse* sufficientem fruitionem, non quòd-possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*, ut canis in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui parcerent, & custodirent, & (quod monstri-simile est) *vel* semet ipsos zelotypiâ-prosequerentur: nescientes verò quòd sceleratus famulus, vel dispensator, vel pædagogus, postquam furtim subierit, ludibrio-habebit infœlicem & odiosum herum, sinens eum invigilare usuris ad obscuram & angusti oris lucernulam, & siticulosum ellychniolum. Quomodo igitur non iniquum est, te olim hæc incusasse, nunc verò Timoni contraria objicere?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujusce lenitas meritò videri-debet negligentia, ac non benevolentia, quatenus ad me *attinet*: & rursus putabam, illos qui-servant *me* inclusum intra fores ac tenebras, *illos* studentes, quomodo fiam ipsis crassior, & obesus, & supra-modum-tumidus; qui neque attingunt ipsi, neque producunt in lucem, *ita*-ut a quoquam ne *vel* videar; *putabam, inquam, hos* esse amentes, & contumeliosos, infontem me sub tot vinculis putrescere-facientes; nescientes *verò*, quòd paulò post abibunt (*i. e. morientur*) relicto me alii cuipiam fortunatorum. Laudo igitur neque illos *ita negligentes*, neque hos qui prompti admodum sunt in me; sed eos *solos* qui (quod est optimum) modum statuent rei, & neque omnino abstinebunt, neque *me* totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem & formosam, deinde neque custodiat *eam*, neque omnino zelotypiâ-prosequatur, permittens noctu & interdiu ire quò velit, & versari cum volentibus; sed & ipse potius producat adulterio-stuprandam, fores aperiens, & prostituens, & omnes ad *eam* invitans; num, *inquam, talis* videatur *tibi* amare *uxorem*?



uxorem? Non dices, ô Jupiter, hoc tu, qui ipse sæpe numero amore-captus-es. Si verò quis rursus in domum legitimè recipiens uxorem ingenuam ad liberorum legitimorum procreationem, hic verò, neque attingat ipse virginem ætate-florentem, pulchrâmq; neque permittat alii aspicere; includens verò eandem, virgineam-vitam-ducere-cogat, infœcundam, & sterilem; idque, cum-dicat se amare eam, & manifestus sit (*i. e. appareat amare*) e colore, & corpore tabefacto, & oculis refugis; estne (*i. e. fieri ne potest*) ut talis non videatur delirare? Qui, cum-oporteat eam liberos-gignere, & nuptiis frui, nihilominus tabescere-faciat puellam formosam adẽ & amabilem, dum-alat eam tanquam Cereris sacerdotem per omnem vitam. Quare sæpenumero & ipse eodem-modo indignor, a quibusdam sanè ignominiosè calcibus pulsatus, & devoratus, & exhaustus; ab aliis verò compedibus-vinctus, ut stigmaticus fugitivus. JUP. Quid igitur indignaris in illos? Dant enim utrique egregias pœnas: hi quidem, ut Tantalus ille, inhiantes tantùm auro, absque-potu, & absque-cibo, sicquæ ora; illi verò, ut Phineus ille, ab Hærpis spoliati cibo e faucibus.—Sed abito jam nactusus Timonem multò prudentiorem. PLUT. Illène unquam desinet cum studio (*i. e. festinanter*) exhaurire me quasi e cophino perforato, idque priusquam omnino influxerim, dum-vult vel prævenire influxum, ne abundantius incidens ipsum undis-obruam? Quare mihi videor in Danaidum dolium aquam-allaturus, frustra-que infusus, vase non continente; sed eo, quod influit, propemodum effuso, priusquam influxerit; ita latior est dolii hiatus ad effusionem, ac liber est exitus. JUP. Ergo, nisi obturaverit hiatum hunc, & simul-ac-semel (*i. e. prorsus*) expansum fundi spatium, brevè effuso te, facilè rursus invenerit rhenonem & ligonem in dolii fœce. Verùm abite jam, & ditate eum. Tu verò, ô Mercuri, memineris rediens Cyclopas ad nos ex Ætna adducere, ut fulmen acuentes resarclant; adeò jam eodem acuminato opus-erit.

6. MER. Progrediamur, ô Plute.—Quid hoc? Claudicas? Ignorabam, ô generose, te non solùm cæcum, verùm etiam claudum esse. PLUT. Non hoc sem-



per, ô Mercuri. Sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum & claudus utroque pede, ita-ut vix pertingam ad metam, sene-prius-facto illo, qui me expectabat. Quum verò discedere-ab-aliquo opus fuerit, videbis me alatum, & multo avibus celeriore. Repagulum igitur simul cadit, & ego jam victor a-præcone-promulgor, totum stadium uno saltu-transmensus, videntibus aliquando me ne vel spectatoribus. MER Non hæc omnia vera dicis. Imò ego vel plurimos tibi possim commemorare, heri quidem ne obolum, unde restim emerent, habentes, hodie verò repente ditatos, & sumptuosos, & bigis albis agentes: quibus antea ne vel asinus unquam suppetebat. Et, tales cum fuerint, obambulant tamen purpurei, & auro-manus decorati, nec ipsi, opinor, credentes quin per-somnium solummodo divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me tum ad eos dimittit, utpote qui & ipse sit opum-largitor, & munificus; hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, tunc me in tabellam injectum, & diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domûs parte, vetere linteo super genua injecto tectum, & felibus pugnæ causa. Qui verò me obtinere-speraverant, in foro operiuntur hiantes, ut hirundinem-advolantem stridentes pulli. Postquam verò detractum-est signum, & incisus-est funiculus-linteus, & aperta est tabella, & promulgatus-est novus mei dominus, sive cognatus quispiam fuerit, sive adulator, sive servulus cinædus in-honore-habitus propter puerilia officia, & vel jam mentum rarus; magno, generosus ille, accepto præmio pro variis & omnigenis voluptatibus, quas jam quoque, exoletus cum-esset, suppeditavit ei (scil. domino) ille quidem, quicumque-fuerit, me tandem arrepto, cum tabella ipsa ferens aufugit; mutato-nomine-appellatus jam Megacles, aut Megabyzus, aut Protarchus pro nomine eo-usque ustatato, nempe, Pyrrhia, aut Dromone, aut Tibia; aufugit, inquam, relictis frustra inhiantibus illis, se mutuò intuentibus, & verum luctum agentibus, dum reputant, qualis eos thynnus e sinu-intimo sagenæ effugit;



effugit; *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti inexpertus, & crassi-pellis homo, exhorrens adhuc compedes, &, si alius quispiam præteriens loro-increpuerit, arrectam subrigens aurem; & pistrinum tanquam Castoris-templum adorans, *hic, inquam*, non ampliùs tolerabilis est obviis *quibusvis*; sed & *homines* liberos contumeliâ afficit, & flagris-cædit conservos, periculum-faciens, an sibi quoque talia liceant, donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosorem, Cecrope verò aut Coddro nobiliorem, at Ulyssè prudentiorem, sedecim autem simul Cræsis ditiozem, effundat miser, in temporis puncto, quæ paulatim e perjuriis, & rapinis, & flagitiis plurimis collecta-sunt.

7. MER. Dicis propemodum *ea ipsa quæ-sunt (i. e. vera.)* Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis, vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam dijudicârit *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicumque sunt? MER. Nequaquam *credo*, per Jovem. Non enim, præterito Aristide, Hipponicum adiisses, & Calliam, & alios multos Athenienses, ne quidem obolo dignos. Cæterùm quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicumque mihi primus occurrerit, abducens possidet, te Mercurium, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me cæcum esse*, mitteret *tamen* investigaturum rem adeò reptu-difficilem, & jampridem exhaustam e vita, quam ne *vel* Lynceus ille faciliè inveniret, *utpote* obscuram adeò & minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia (*i. e. ubique sint*) in civitatibus, *idcirco* oberrâns faciliè in tales incido, & ab iis irretior. MER. Quomodo *verò* deinde, postquam deserueris eos, faciliè aufugis, ignarus-cum sis viæ? PLUT. Tum perspicax fio, & pedibus-celer, ad solam fugæ occasionem.



8. MER. Respondeto mihi & hoc insuper. Quomodo, cæcus cum-fis (*apertè enim dicam*) & pallidus præterea, & cruribus gravis, tot habes amatores, adeo ut omnes in te respiciant, & putent *se, te* obtinentes, fœlices esse: sin verò non-assequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeo te perditè-amantes, ut præcipitarent sese, “ & “ piscosum in mare, & scopulis ab aeris ruentes;” rati *se* a te fastidiri, quòd non ipsos præcipuè respexeris: At verò bene novi quòd fateberis & tu, si te-ipsum quid nôris, eos *vel* Corybantas-agere (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quocunque alia mihi insunt *deformia*? MER. Sed quomodo, ô Plute *non appareas*, nisi cæci sunt & ipsi omnes? PLUT. Non cæci, ô optime; verùm inicitia, & error, quæ nunc occupant omnia, tenebras-offundunt iis. At & ipse præterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, & amictus *vestibus* versicoloribus. Illi verò, rati *se* vultus ipsius (*i. e. nativi*) venustatem videre, amore-prosequuntur, & pereunt non potiti. Quòd, si quis illis omnino denudans ostenderet me, damnarent haud dubiò sese tantopere cæcutientes & amantes (*i. e. quòd tantopere cæcutiant & ament*) inamabiles & deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas fiti, & personâ ipsâ induti, usque *tamen* decipiantur? Et, si quis iis detrahare-velit *eam*, caput citius quam personam projicerent. Quomodo, inquam, defendes hoc? Non enim verisimile est eos etiam tunc ignorare, quòd illita sit venustas *tua*, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrens patefactis foribus me excipit, occultus unà-ingreditur mecum fastus, & dementia, & jactantia, & mollities, & contumelia, & error, & alia quædam innumera. At ille, qui nos excipit, occupatus animum ab his omnibus, miratúrque non miranda, & appetit fugienda, & me stupet, illorum omnium ingressorum malorum



malorum patrem, & ab iisdem satellitio stipatum, & omnia prius pateretur, quam me amittere sustineret.

9. MER. Quam verò lævis es, ô Plute, & lubricus, & retentu difficilis, & fugax, nullam certam præbens ansam, sed nescio quomodo per digitos, tanquam anguillæ, aut serpentes, elaberis? Paupertas, contra, vilcosa est, & prehensu-facilis, & innumeros habens uncus toto corpore enatos, ita-ut appropinquantés statim teneant, & non facile expediri-possint.—At latuit interea nos, dum nugamur, res non parva. PLUT. Quanam? MER. Quòd non thesaurum adduximus, quo maxime opus-erat. PLUT. Bono-sis-animo de hoc; ascendo enim ad vos, relicto illo in terra, & dato-mandato ut occlusis foribus intus maneat, nemini verò aperiat, nisi me vociferantem audierit. MER. Descendamus ergo jam in Atticam. Et sequere tu me chlamydem tenens, donec ad secessum *Timonis* pervenerò. PLUT. Rectè facis, ô Mercuri, manu-ducendo; quoniam, si defereres me, oberrans incederem in Hyperbolum forsan, aut Cleonem. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hîcce in-propinquo fodit agellum montanum & lapidosum.—Papæ! adest ei & Paupertas, & Labor iste, & Robur, & Sapientia, & Fortitudo, & ejusmodi turba, a Fame omnes agminis-modo-instructi; tuis, ô Plute, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu trahens. MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jámne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, & hîcce tradens, nempe, Sapientiæ, & Labori, fortem reddidi magnique pretii virum? Egône Paupertas, contemptibilis adeo, & injuriæ-opportuna vobis videor, ut eripiat mihi quam solam habui possessionem, accuratè jam ad virtutem elaboratam; & hoc, ut Plutus eum denuo acceptum, & Contumeliæ ac Fastui in-manus-traditum, & mollem, & abjectum, & vecordem (qualis olim



olim erat) redditum, mihi rursus restituat tritum-paniculum jam factum? MER. O Paupertas, visum-est hoc Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor & Sapientia, reliquique, sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, nempe, adjutricem, & rerum optimarum magistram; cum qua dum versaretur, corpore sanus, & mente validus degebat, viri vitam vivens, & ad sese respiciens, existimans verò superflua hæc & vulgaria aliena esse, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

II. TIM. Quinam estis, ô scelesti, aut qua de causa huc venistis, hominem operarium & mercenarium turbaturi? At non læti abibitis vos impuri omnes, ut-estis; ego enim vos statim admodum glebis saxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines feries; verum ego quidem Mercurius sum, hic autem Plutus. Misit verò nos Jupiter, exauditis precibus tuis. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam & vos, Dii etiamsi sitis, ut dicitis. Odi enim simul omnes, & Deos, & homines. Cæcum verò hunc, quicumque est, ligone comminuere certum est. PLUT. Abeamus, per Jovem, ô Mercuri (homo enim videtur mihi non mediocriter insanire) ne ego, accepto malo quopiam, discedam. MER. Nil sinistrum agas, ô Timon: sed, depositâ immani hac feritate, & asperitate porrectis manibus bonam fortunam accipito, & rursus dives-esto, & primus sis Atheniensium, & solus ipse fortunatus despiciat ingratos illos. TIM. Nil vestri indigeo; ne me obturbate; sat opum est mihi ligo. Quo-ad-alia vero, fœlicissimus sum, nemine ad me accedente. MER. Adeone inhumaniter, ô amice? Fero itaque ad Jovem nuncium hoc immitteque durumque. Atqui par erat forsân te esse Misanthropum tot gravia ab iis (scil. hominibus) passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia propter curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic & olim exstitit mihi innumerorum malorum causa, tradensque me adulatoribus, & insidiatores adducens, & in me odium excitans, & luxuriâ corrumpens, & invidiæ-obnoxium red-

dens;



dens; tandem verò, subitò *me* deserens, perfidè adeo, & proditoriè. Paupertas verò optima laboribus viro-dignissimis *me* exercens, & cum veritate & libertate mēcum-versans, & necessaria præbuit *mibi* laboranti, & contemnere docuit vulgaria illa; spem mihi vitæ a *me ipso* pendere-faciens, & quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, & agrum hunc gnaviter exercens, & nil in urbe malorum videns, idoneum habeo & sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc *ad Jovem*. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fecerit PLORARE. MER. Nequaquam, ô bone, non enim sunt omnes ad plorandum idonei (*i. e. eo ingenio ut plorent*) sed mitte iracunda hæc & puerilia, & Plutū accipito: nec enim a Jove munera sunt rejicienda.

12. PLUT. Vîn, ô Timon, apud te causam-agam-meam, aut *mibi* dicenti irascêris? TIM. Dicas, sed nec prolixè, nec cum procemiis, ut perditii rhetores; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. PLUT. Oporteret quidem *me* forsan *de* tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium tibi autor fui, honoris, *nempe*, & loci-primi, & coronarum, & aliarum deliciarum. Meâ verò operâ conspicuus eras, & celebris; & studiosè expetitus. Si verò grave aliquid passus-es ab adulatoribus, inculpabilis sum tibi ego: *quin* ipse verò potius *in* hoc a te injuria-affectus-sum, quòd me ignominiosè adeò scelestis hominibus subjeceris, laudantibus & ludificantibus *te*, mihi-que omni modo insidiantibus. Et quod postremò dixisti, *nempe*, quòd te proditi, ipse ego contra objicere-possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, & præceps expulsus-ex ædibus. Ideoque nobilissima Paupertas circumposuit tibi rhenonem hunc pro molli chlamyde. Quare, Mercurius hic testis *est mibi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. MER. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare-cum



cum eo. Et tu quidem, *ô Timon*, fodito *ita*, ut facis. Tu verò, *ô Plute*, supponito thesaurum ligoni: parebit enim tibi inclamanti.

13. TIM. Parendum *est*, *ô Mercuri*, & rursus discedendum. Quid enim agat quispiam, cum Dii *immortales* cogant? Sed vide, in quas molestias me miserum injicies; qui, hucusque *foelicitissimè* vivens, tantum subito auri, nullam meam ob culpam, accipiam, & tantum curarum suscipiam. MER. Tolerato, *ô Timon*, *vel* meâ causâ; etiamsi grave sit hoc, & non ferendum; *idque*, ut adulatores illi invidiâ rumpantur: ego verò, superatâ *Ætnâ*, in cœlum revolabo. PLUT. Abiit quidem ille, ut videtur: conjicio enim alarum remigio. Tu verò operire hîc; digressus enim remittam tibi Thesaurum: sed fortius impinge. *Heus tu*, Thesaurite auri, te dico, pareto Timoni huic, & te tollendum offerro. Fodito, *ô Timon*, altè adigens *ligonem*: ego verò vobis subtus-adero.

14. TIM. Agè verò, *ô ligo*: nunc mihi te-ipsam corroborato, & ne fatigeris thesaurum e profundo in apertum egerens.—O Jupiter prodigialis, & Corybantes amici, & Mercuri lucrifer, undenam tantum auri! Num somnium est hoc? Metuo igitur, ne expectatus carbonem inveniam. Atqui aurum est signatum, subrubrum, grave, & aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspiciam. “Ardens enim ignis” quemadmodum, *prælucet noctu*,” & interdiu. Veni, *ô charissimum*, & amabilissimum? Nunc tandem credo factum fuisse & Jovem aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adèò amatorem per regulas defluentem? O Mida, & Cræse, & donaria Delphis *dicata*, quam nihil essetis, *collata* ad Timonem, & Timonis opes; cui ne rex quidem Persarum par *est*? O ligo, rhenoque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, &, extructâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem & sepulchrum (*i. e. pro sepulchro*) habiturum.—At decreta sunt hæc, & pro-legibus-rata in reliquum vitæ; *nempe*, commercii-fuga, & ignoratio, & fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut  
mise-



misericiordiæ-ara, meræ nugæ *existimentur*: tum miserari lachrymantem, aut opitulari egenti, *habeatur* legum-violatio, & morum subversio. Solitaria verò *esto mihi* vivendi-ratio, ut lupis, & unus Timon *esto sibi* amicus: alii autem *omnes* hostes *judicentor*, & insidiatores; & congregi-cum eorum quopiam piaculum *ducator*. Et, si aliquem vel videro, nefastus *sit ille* dies. Et in-summa, nil apud-nos differant *homines* a lapideis aut æneis statuis; & neque caduceatorem ab iis recipiamus, neque *cum iis* libamina libemus: DESERTUM verò terminus esto adversus eos. At tribules, & curiales, & populares, & patria ipsa *habeantur* frigida & inutilia nomina, & stultorum hominum gloriæ-aucupia. Unus verò Timon dives-esto, & ompes despicio, & solus secum luxuriator, ab adulatione & onerosis laudibus remotus. Et Diis sacrificato, & epulator, solus sibi vicinus & conterminus, excussis aliis *omnibus*. Et simul ac-semel decretum-esto se ipsum bene-tractare, sive mori oporteat, sive coronam sibi admovere, & nomen suavissimum esto MISANTHROPUS. Morum verò notæ *sunto* morositas, & asperitas, & feritas, & iracundia, & inhumanitas. Si autem videro quempiam in igne pereuntem, &, ut-extinguam, supplicantem, *tum*, picæ atque oleo, restinguere. Et, si hyeme flumen quem *ad me* adferat, is verò, manum porrigens, roget prehendere, *tum*, propellere & hunc præcipitem, *ita* ut emergere non possit: sic enim par-pari acceperint.—Legem *hanc* rogavit Timon Echekratidis *filius*, Colyttensis. Concioni suffragatus-est Timon idem: esto. Rata sunt hæc nobis, & fortiter iisdem immoremur.

15. Sed multi facerem hæc omnibus quodammodo nota fieri, *nempe*, quòd prædives-sum: nam *ea* res esset iis *quasi* suspendium—Quanquam quid hoc? Hem, quæ acceleratio! Undique concurrunt pulverulenti & anhelii, aurum, nescio unde, odorantes. Utrum igitur, conscenso colle hoc, lapidibus eos abigam, commodè exedito-loco dejaculans? An eatenus leges-violabimus, *ut cum* iis semel versemur, quò magis angantur despecti? Hoc etiam satius duco: quare, *hic* subsistentes, excipiamus jam eos. Agè, videam, quisnam hæc-est

eorum



eorum primus? Gnathonides adulator, qui porrexerat mihi restim, nuper beneficium petenti, & qui sæpe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios.

GNATH. Nónne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, & suavissime, & convivalissime. TIM. Imo & tu quoque, ô Gnathonide, vulturum omnium voracissime, & hominum perditissime. GNATH. Semper dicax es tu quidem. Sed ubinam paratur convivium? Ut veniam afferens novam quandam cantilenam ex Dithyrambis quos nuper in-scena-docuit poeta (*i. e. ex nuper editis*). TIM. Canes tu quidem & elegia prorsus miserabiliter, sub ligone hoc edoctus. GNATH. Quid hoc? ferísne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum de vulnere. TIM. Et sanè si paululùm morabere, mox de cæde vocabis. GNATH. Nequaquam, sed vulnere tu penitus medere, paululum auri inspergendo: est enim remedium mirificè sanguinem sistens. TIM. Etiamne manes? GNATH. Abeo; tu verò non gaudebis (*i. e. tibi male fit*) qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiaides, adulatorum omnium flagitiosissimus. Hic postquam-acceperat a me totum agrum, & talenta duo dotem filiæ, mercedem, scilicet laudum, dum canentem me, silentibus omnibus aliis, solus supra-modum laudaret, dejerans, vocaliorem esse me cynis (*post hæc inquam*) quum nuper vidit me ægrotantem, & auxilium rogans accessi, plagas intentabat generosus PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus est Gnathonides, & compotor? Iusta igitur passus-est ingratus hic. Nos verò, quamvis olim familiares, & æquales, & populares ejus, attamen moderatè agimus, ne irruere videamur. Salve, ô here, & cura ut observes scelestos hósce adultores, hos ad mensam solummodo tibi adesse paratos, in cæteris verò a corvis nil differentes. Non ampliùs fidendum est ætatis-hujusce cuiquam. Ingrati sunt omnes, & mali. Ego verò afferens tibi talentum, ut haberes quo in rebus urgentibus uteris, in via jam haud-procul hinc audiui, quòd im-

mensis



menſis quibuſdam divitiis ditatus eſſes. Venio igitur hæc te commonefacturus: etiamſi tu quidem, adeò ipſe ſapiens, nil meis fortasſe dictis indigebis; *tu, inquam*, qui vel Neſtori *factu*-neceſſarium commendare-poſſis. TIM. Sunto hæc, *ita ut dicis*, ô Philiade. Sed accede, ut te ligone comiter-excipiam. PHIL. O homines! Fractum eſt mihi cranium ab ingrato *hoc*, quòd eum utilia ſubmonerem.

17. TIM. Ecce! tertius adeſt rhetor hîc Demeas, dextrâ tenens Plebiſcitum, & dicens, *ſe* noſtrum eſſe conſanguineum. Hic, poſtquam multam-perſolvit civitati, ſedecim, *nempe*, talenta a me uno die *accepta* (damnatus enim erat, & non ſolvens in-vincula-conjectus) & ego liberavi eum præ-miſericordia; *hic, inquam*, cum nuper fortem-tulit diſtribuendi ærarium in tribum Erechtheidem, & adirem ego poſcens quòd ad-me rediret, dixit *ſe* non agnoſcere me civem. DEM. Salve, ô Timon, magnum familiæ *tuæ* præſidium, Athenienſium fulcrum, Græciæ propugnaculum. Equidem jamdudum expectant te populus frequens, & curia utraque. At priùs audito Plebiſcitum, quòd pro te conſcripſi.—  
 “ QUANDOQUIDEM. Timon Echecratidæ *filius*,  
 “ Colyttenſis, vir non ſolùm honeſtus bonuſque, verùm  
 “ etiam ſapiens, ut nemo alius in Græcia, continuò  
 “ pergit præſtare civitati optima *quæque officia*; vicit  
 “ verò in Olympia eodem die pugillatu, & luſta, &  
 “ curſu, & curru perfectò, & bijugibus junioribus.”—  
 TIM. At ego ne-unquam *vel* ſpectator-fui in Olympia. DEM. Quid tum? Spectabis poſthac. Huiuſmodi verò communia ſatius eſt adjici.—“ Et anno  
 “ ſuperiore fortiffimè ſe-geſſit pro civitate apud Achar-  
 “ nenſes; & duas Peloponnenſium cohortes concidit.”  
 TIM. Quomodo? Propterea enim quòd non habuerim arma, in catalogo *militari* ne *vel* adſcriptus ſum. DEM. Modèſtè de te ipſo loqueris; nos verò ingrati eſſemus, oblitî *rerum a te geſtarum*—“ Præterea, &  
 “ Plebiſcita ſcribendo, & conſiliū dando, & exercitus-  
 “ ducendo multū profuit urbi. Propter hæc omnia  
 “ VISUM-EST ſenatu, populòque, & Eliæ-curiæ  
 “ per tribus, & plebi viritim, & communiter omnibus,  
 “ aureum ſtatuerè Timonem in arce juxta Minervam,  
 A a “ fulmen



“fulmen dextrâ, & radios in capite gerentem: & coronare eundem coronis aureis septem, & coronas hodie promulgari in tragœdiis novis Dionysiis: (nam agenda sunt ejus causâ *vel* hodie Dionysia.) Dixit sententiam hanc Demeas rhetor, ipsius *Timonis* cognatus, & propinquus, & discipulus. Optimus enim rhetor *est* Timon, & quicquid aliud vult.”—Hoc itaque *est* tibi Plebiscitum.—Ego autem statui ad te filium *meum* adducere, quem tuum propter nomen Timonem vocavi. TIM. Quomodo, ô Demea, qui ne unquam uxorem duxeris, quantum nobis compertum est? DEM. At ducam in annum-proximum, si Deus permiserit; & liberos-procreabo, & futuram-prolem Timonem jam nomino. Mas enim erit. TIM. Heus tu! nescio an duxeris, tantâ a me acceptâ plagâ. DEM. Hei mihi! Quid hoc rei est? Tyrannidem, Timon, occupas: & pulsas *viros* liberos, cum-sis *ipse* nec verè liber, neque civis. Sed dabis brevî pœnas, cum propter alia, tum quòd arcem incenderis. TIM. At non incensa-est, ô impure, arx; quare in hac re delator-falsus appares. DEM. Sed & dives-es, perfosso postico. TIM. Neque perfossum-est hoc; quare & hæc tua *indicia* incredibilia sunt. DEM. Perfodietur sanè posthac: jam verò tu omnia quæ in eo *fuere* possides. TIM. Alteram ergo accipe *plagam*. DEM. Hei tergo meo! TIM. Nè vociferare; illidam enim tibi & tertiam: essem etenim vel ridiculus, si duas Lacedæmoniorum cohortes inermis concidissem, unum verò impurum homuncionem non protererem. Quin & frustra pugillatu & luctâ in Olympicis ludis vicissem.

18. Sed quid hoc? Annon est hic Thrasycles philosophus? Non sanè alius. Ideo-que venit barbam demittens, supercilia attollens, & *magnum*-quid secum murmurans; *præterea* Titaniacum obtuens, cæsariem in fronte retro-sparfus (*i. e. retro-sparsam habens*) quasi Autoboreas quispiam, vel Triton, quales pinxit eos Zeuxis. Hic *est* ille habitu concinnus, & incessu moderatus, & amictu modestus, innumera manè de virtute differens, & voluptate gaudentes damnans, & frugalitatem laudans: postquam verò lotus ad cœnam venerit, & puer magnum ei calicem porrexit (meraciore merò

(nempe



(nempe vino) maximè gaudet) tum, quasi Lethes aquam ebibisset, matutinis illis sermonibus prorsus-contraria exhibet, opsonia, sicut milvius, præcipiens, & proximum cubito-arcens, barbam condimento oppletus, canis-more ingurgitans, corpore prono incumbens, quasi virtutem in patinis inventurum sese speraret, catinos accuratè digito-indice detergens, ita-ut ne paululum quidem moreti relinquat; querulus continuò; idque, ut solus aliorum placentam totam vel suam accipiat; quod est edacitatis & insatiabilitatis fructus. Ebrius, ac vino-petulans, non ad cantum modò & saltationem, verùm etiam ad convitia, & iracundiam insuper; tum plurimi inter pocula sermones. Tunc enim vel præcipuè de sobrietate & decoro concionatur; & hæc loquitur, e mero jam malè affectus, & ridiculè balbutiens. Deinde vomitus ad hæc; & postremò, quidam eum e convivio sublatum efferunt, tibicinæ ambabus manibus inhærentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed & inter adulatores primas tenet, & promptissimè pejerat; & anteit eum impostura, & comitatur impudentia; & in summa, est ille RES quædam sapientiâ-omni-prædita, & undique accurata, & variè absoluta. Plorabit igitur statim, bonus vir cum sit.—Quid hoc? Papæ! Tandem nobis Thra-sycles! THRAS. Non eodem proposito, ô Timon, ac vulgus hoc, ad te veni, qui opes tuas stupentes, argenti, auri, & cœnarum opipararum spe hac concurrerunt, plurimam exhibentes adulationem apud virum, qualis es tu, simplicem, & quæcunque habet faciliè impertientem. Nôlli etenim quòd vel offa mihi sufficiat in cœnam; cepa verò aut nasturtium suavissimum est opsonium, aut, si quando deliciar, paululum salis. At potus est mihi Enneacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui-ipsius gratiâ hac concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quàm viro bono, & philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed



*tantum* ad nates usque ingressus ; paululum ultra solum fluctibus-allui-solitus, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ocius *ex* ædibus ; nec obolum tibi-ipsi relinquo ; egenis, *nempe*, omnibus dividens ; huic quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit (*i. e. occurrerit*) duplum aut triplum accipere debet. Mihi verò (quanquam non mei ipsius gratiâ peto, sed ut sodalibus egenis impertiam) *sat-fuerit*, si peram hanc impletam dederis, non omnino modios duos Æginenses capientem. Nam paucis-contentus & moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. TIM. Probo hæc tua dicta, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *huc* dimensus. THRAS. O res publica, legesque ! Pulsamur a scelesto in civitate libera. TIM. Quid stomacharis, ô Thrasycles bonæ ? Num te defraudavi ? Atqui quatuor adjiciam chœnices supra mensuram.—Sed quid hoc ? Plurimi conveniunt ; Blepsias ille, & Laches, & Gniphon, *totum* denique agmen ploratorum. Quapropter cur non, conscendens hanc rupem, ligonem dudum fatigatum paululum recreo ; ipse verò, congestis saxis plurimis, *in-eos* procul grandino ? BLEPS. Ne jacias, ô Timon ; abinus enim. TIM. At non sine-sanguine vos quidem, nec absque vulneribus.

DIALOGUS IV. *Judicium Vocalium.*

**A**rchontem-agente Aristarcho Phalereo, Octobris ineuntis septimo actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus* de vi & rapina ; dicens spoliari *se* omnibus *vocalibus* quæ cum duplici *Tau* proferuntur.

SIGM. **Q**UAMDIU, ô Judices Vocales, paucis affectus-eram-injuriis ab hoc *Tau*, *res* meas usurpante, & unde minimè oportet auferente, damnum illud non graviter tuli ; & rumores nonnullos audisse-dissimulabam præ modestia, quam servare me nôltis, cum erga vos, tum alias *erga* syllabas. Quoniam verò  
eò



eò procedit avaritiæ & amentitiæ, ut, ad ea quæ sæpe invitatus tacui, jam & *alia* plura violentiæ-facिनora-adji-  
 ciat, ipsum *ergo* nunc præ-necessitate reum-ago apud  
 vos, qui utrumque *nostrum* novistis. Occupat verò me  
 non exiguus timor super oppressionem hanc, hanc, *in-*  
*quam*, mei-ipsius *oppressionem*. Nam, ante patratissimè  
 per majus aliquod *facinus* addendo, expellet me prorsus  
 domesticâ e sede, ita-ut parum absit quin, silentium  
 agens, ne *vel* inter literas numerer; in æquali verò  
 versentur metu & CÆTERÆ LITERÆ. Æquum  
 est ergo non *solum* vos, qui nunc jus-dicitis, verum  
 etiam cæteras literas incepti hujusce observationem ali-  
 quam exercere. Nam, si cupientibus *quibusque* ex  
 ordine apud has *litteras constituto* in alienum irrumpere  
 licuerit, atque id permiseritis vos, sine quibus nil omni-  
 no scribitur, non video quomodo *litterarum* ordines re-  
 tinebunt jura illa, juxta quæ res a principio constitutæ  
 sunt. At neque arbitror vos unquam eò negligentiae  
 & conniventiae venturos, ut ulla permittatis non justa:  
 neque, si certamen omiseritis vos, *est* mihi quoque  
 supersedendum injuriæ-affecto. Utinam itaque & ali-  
 arum *litterarum* audaciæ tunc repressæ essent, simulatque  
 inceperant contra-leges-agere. Neque enim in hunc  
 usque diem pugnaret *Lambda cum Rho* disceptans de  
*voce Cifferis* (i. e. *Pumice*) & *Cephalalgia* (i. e. *Capitis*  
*Dolore*.) Neque decertaret *Gamma cum Cappa*, &  
 sæpe in fullonica ad manus prope venisset, de *Gnapha-*  
*lis* (i. e. *Tomentis, sive Floccis fullonicis*.) Desineret  
 verò *idem Gamma* cum *Lambda* pugnare, abripiens ei  
*vocem Molis* (i. e. *Ægræ*) imo prorsus suffurans. Et  
 cessarent etiam cæteræ *literæ* conturbationem illicitam  
 moliri. Pulchrum enim *est* unamquamque in eo, quem  
 fortita-est, ordine manere. Transcendere verò eò, quò  
 non oportet, *ejus* est qui jus solvit. Et qui primus has  
 nobis leges constituit, sive Cadmus fuerit insularis ille,  
 sive Palamedes Nauplii *filius* (quanquam Simonidi at-  
 tribuant nonnulli sagacitatem hanc) *hi, inquam*, non  
 solum ordine (i. e. *per certum ordinem*) juxta quem  
 loci *nostri* confirmantur, determinârunt, quæ prima  
 fuerit *litera*, quæ secunda; sed & qualitates, quas nòs-  
 trum unaquæque habet, & potestates cognoverunt



(i. e.) *perspexerunt.*) Et vobis, ô Judices, majorem (i. e. *primum*) tribuerunt honorem, quod per *vosmet-ipsas* potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò *ut* ex omnibus nonnullæ, illæ, nempe, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta hæc igitur *statuta* par-est, Vocales leges hæcæ conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quàm quo vocatur) hoc, *inquam*, per Deos, nisi vestrùm duæ, bonæ & aspectu decoræ, *Alpha* scil. & *U*, ad ipsum convenissent, ne vel audiretur. Hoc itaque, *tale cum sit*, pluribus me injuriis afficere est-ausum, quàm *aliquis* unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul & præpositionibus exacto, adeò ut non ampliùs immodicam *ejus* avaritiam ferre-possim. Unde verò & a quibus incipiens hæc fecit, tempus est me jam dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inamcenum, & colonia, ut rumor obtinet, Atheniensium) adducebam verò *micum* & fortissimum *Rho* e vicinis *meis* optimum. Diversabar autem apud poetam quendam comicum (Lyfimachus vocabatur, ab origine quidem, ut apparebat, genere Bæotius, at) postulantem e media *se ortum* dici Atticâ. Apud hunc quidem hospitem, hujusce *Tau* deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, *teltaraconta* (i. e. *quadraginta*) dicendo, me mihi cognatis privans, putabam *eam* esse consuetudinem literarum simul nutritarum. Præterea *eandem* *banc* *literam* *Tau* arripientem *Temeron* (i. e. *Hodie*) & similia, *eam*, *inquam*, *ita se gerentem* sua hæc vocare, & erat mihi auditu tolerabile, & non admodum remordebar iis de *rebus*. Quando verò ab iis incipiens ausum-est *Cattitteron* (i. e. *Stannum*) dicere, & *Cattuma* (i. e. *Corium sarcienti calceis aptum*) & *Pittan* (i. e. *Picem*) deinceps verò nequaquam-erubescens etiam *Bafilittan* (i. e. *Reginam*) nominare est ausum; non mediocriter de hæcæ stomachor, & excandesco; timens ne, temporis-progressu, quis etiam *Suca* (i. e. *Ficus*) *Tuca* nominet. Et mihi, per Jovem, animo-despondenti, & opem-laturis omnibus



bus destituto, condonate, *ô Judices*, justam hanc iram. Non enim de parvis & vulgaribus periculum est *mihi* spoliato, *quippe*, familiaribus & consuetis mihi literis. Raptam enim avem meam loquacem *Cissam* (i. e. *Picam*) e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Phassam* (i. e. *Columbam*) cum *Nes-sais* (i. e. *Anatibus*) simul & *COSSUPHOIS* (i. e. *Merulis*) idque, interdicente Aristarcho. Eripuit verò mihi *Melissas* (i. e. *Apes*) non paucas. Invasit autem *Atticam*, & ex ea media *Hymettum* abripuit vobis aliisque syllabis spectantibus. Sed quid hæc dico? Totâ me *Thessaliâ* ejecit *Thettaliâ* dicere volens, postquam & totâ *Thalassâ* (i. e. *Mari*) me exclusit, nec *Seuclôn* (i. e. *Betis*) in hortis meis pepercit; adeò-ut, quod fanè dici solet, “ne-vel *Passalon* (i. e. *Paxillum*) mihi reliquerit.” Quòd verò litera sum injuriarum-patiens, testes estis mihi & vos ipsi, quum nunquam *Zeta* accusârim, cum-eripuit mihi *Smaragdum*, & totam abstulit *Smyrnam*; neque *Xu*, fœdus omne cum violârit, & habeat *Thucydidem* historicum talium *facinorum* auxiliatorem. At vicino meo *Rho*, quum ægrotârat, venia est danda, cum vel plantârit apud se *Myrtos* meas, & præ melancholia me aliquando in *Corrhes* (i. e. *Maxillam*) percusserit. Et talis quidem litera sum ego.

3. Consideremus verò, quâni naturâ violentum sit hoc *Tau*, vel adversus reliquas, quandoquidem nec ab aliis literis abstinerit; sed & *Delta*, & *Theta*, & *Zeta*, &, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, *ô Judices Vocales*, *Delta* dicentem, “Meam abstulit *Ende-lecheian* (i. e. *Affiduitatem*) volens contra leges omnes *Entelecheian* dici.” & *Theta* plangentem, & capitis crines evellentem, eò quòd privata sit *Colocynthes* (i. e. *Cucurbitâ*) & *Zeta* dicentem, “quòd non diutius sibi licet *surizein* (i. e. *fistulâ-canere*) vel *salpizein* i. e. *tubâ-canere*) neque vel *gruzein* (i. e. *mutire*.)” Quisnam hæc ferat? Aut quæ pœna suffecerit contra pessimum hoc *Tau*? At hoc *idem Tau* injuriis-afficit non solum literarum genus *sibi-ipsi* contribule, sed jam & in humanum quoque genus eodem modo grassatum-est: non enim permittit eos rectâ ferri linguis.



linguis. Imò verò, ô Judices (res enim humanæ me rursus de lingua obiter submonuere, quòd & ex hac me partim exegerit) etiam *Glossam* (i. e. *Linguam*) *Glottam* facit; ô linguæ re-verâ morbus *Tau*! At redibo ad illud unde *abii*, atque cum hominibus defensionem-conjungam de iis- quibus in eos immoderatè-agit. Nam vocem eorum vinculis quibusdam torquere & discernere conatur. Et qui, pulchrum aliquid videns, vult *idem illud Calon* (i. e. *Pulchrum*) vocare, tum irrumpens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus *forſan* de *Clemate* (i. e. *Palmite*) loquitur: hoc *idem* verò *Tau* (enimvero hæc est res verè misera) fecit *Clema* esse *Tlema* (i. e. *Miseriam*.) Et non solum plebeios homines injuriâ-afficit, sed & magno jam illi regi, cui dicunt & terram & mare cessisse, & ipsorum naturam deseruisse, hoc, *inquam*, *Tau* & huc insidiatum est; & *Cyrus* cum-esset, *Tyrum* quendam reddidit. Ad hunc quidem modum homines voce-tenus lædit, at re-ipsâ quomodo? Deplorant, *nempe*, *idem illi* homines, & fortunam suam lugent, & *Cadmum* sæpe execrantur, quòd hoc *Tau* in literarum genus induxerit. Aiunt enim tyrannos hujusce *literæ* corpus secutos, & ejusdem figuram imitatos, tali deinde *in* forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò *eodem*, & perniciosæ illi fabricæ, *nempe*, *cruci*, malum accessisse cognomen. —Propter hæc igitur omnia, quot mortibus censetis dignum esse hoc *Tau*? Ego etenim arbitror solum hoc ad hujus *Tau* supplicium meritò restare, *nempe*, ut pœnam sustineat in illa ipsius figurâ. Crux enim ut-fit. (i. e. quòd omnino existit) ab hoc fabricatum est (i. e. effectum est) ab hominibus verò sic nominatur.

F I N I S.











